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EAĆTRA AN MĀDRA MĀOIL
EAĆTRA MĀCAOIM-AN-IOĻAIR

THE STORY OF THE CROP-EARED DOG
THE STORY OF EAGLE-BOY

TWO IRISH ARTHURIAN ROMANCES

EDITED AND TRANSLATED BY

R. A. STEWART MACALISTER, M.A., F.S.A.



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INTRODUCTION

I

THE two stories printed in the present volume are contained in an admirable MS. written in 1748, by Maurice McGorman, and now preserved in the Library of the British Museum, where it is indexed Egerton 128. The remaining contents of the book, of which 293 pages are occupied with writing, are many and various. Besides some miscellaneous and not especially interesting verse, it contains *Comhairle Ćato*; *Comhairleacá ó uđaraiđ maiċe*; *Eacċra Mic na míocómairle*; *Tómarċeacċ Šairċe*; *Eacċra Cloinne Ćir*; *Eacċra Cloinne Ćirniđ*; and *Tómarċeacċ Ĥiacail míođ na Šrċiđe*, of which last an edition will before long be submitted to the Irish Texts Society.

Numerous copies of the first, and several copies of the second of the romances selected for the present volume exist in other manuscripts. Thus, of the *maċra maot* the British Museum possesses seven copies other than that used in the present edition—Eg. 132, dated 1713; Eg. 662, written by Maurice O'Gorman, with a very bad English translation interpagated¹; Eg. 211, dated 1758; Eg. 188, a fragment of the beginning only, dated 1730; Eg. 157²; Eg. 170, a direct

¹ Of which these are specimens, selected from the first paragraph: *Do ċómmómaċ na reatđa raoċraiđe ríocċraċa*, "the hunters, labourers, and strong digers (*sic*) collected": *Do ċmċiċe uéacċ an ċúirċ ċruinn*, "twelve knights for his coasts": *aoċ ċiuil* "aged singers." The rest of the translation is in the same style.

² In the cover of this MS. is written the following note: "The two stories of the Bald Dog and the Children of Lir are in the handwriting of one John MacQuigge, a vulgar pedant, who to drive a livelihood turned Methodist, and so far imposed on the Bible Society in Dublin as to be appointed to superintend an edition of the Bible in Irish, printed in Dublin, which is full of errors."

transcript of the second MS. of those here enumerated ; and Add. 18946, dated 1821. Of *MACAOH AN IOLAIF*, the British Museum possesses a version in Eg. 170, which is made up of parts of two copies in different hands, one of them dated 1720. There is another copy in a singularly beautiful hand, Add. 18945, dated 1834.

I have not had time or opportunity to examine the copies of the tales that may exist in other libraries, or even to collate fully the British Museum copies themselves. And indeed a *variorum* edition of stories such as these would hardly be worth the enormous labour it would involve. We are not here concerned with the conscious literary effort of a single writer, whose *ipsissima verba* it is important to deduce from painstaking collations of all existing copies of his works. These are tales which have been shaped half-unconsciously by their narrators and transcribers, and for all practical purposes (except perhaps for the lexicographer), verbal deviations are of small importance. When not direct copies one of another, the divergencies these MSS. display, not merely in words but also in the actual nature and order of the incidents related, are so profound that two or three versions of each story would have to be printed entire, in order to display properly their mutual discrepancies. It must of course be conceded that to the folklorist, tracing out the history of each tale, these latter variations are of great importance; and had I had the opportunity I should have attempted an analysis of the divergencies of incident. But a few days snatched from an interval between two foreign sojourns, each several years long, was all I was able to devote to work on the Manuscript materials: it was in that short time impossible to do more than transcribe, as rapidly as possible consistent with due care, one version of each text, and to glance cursorily through the others.

If Irish is to be revived as a literary language some orthographical standard must be fixed and adopted ; and just such a standard has been admirably set by Father Dinneen's Dictionary, recently published by the Irish Texts Society. As the editor of a seventeenth or eighteenth English classic does not think it incumbent upon him, except in special cases, to preserve the misspellings and misprints of the early editions of the text under his hands, so I have not thought it worth while to adopt the irregular orthography of the manuscripts on which I have worked, which indeed are as discrepant among themselves in this respect as they are in diction and in incident. I have accordingly throughout conformed the spelling to the model of Dinneen. Such few antiquated grammatical forms as may here and there occur have of course been carefully preserved. As some readers, however, may prefer to have before them the exact forms used in the MS., I have noted alterations and modifications (other than such slight orthographical changes as ρc , $\rho \tau$ for $\rho \zeta$, $\rho \theta$, etc.), that I have thought it advisable to make ; some by means of square brackets in the text, the rest in the Appendix.

In the translation I have aimed at nothing more than giving the contents of the Irish in passable English. Though much of the Celtic idiom and verbal order has been intentionally retained, for the sake of the "flavour," I have avoided slavish literalness. On the other hand "fine writing" has been avoided with equal care.

The vocabulary is intended to be supplementary to Dinneen's Dictionary, and includes all the words that I have discovered to be omitted from that excellent work. A good many will be seen to be compounds, the *components* of which are duly recorded in Dinneen, or verbal nouns of which Dinneen gives the parent verb. They are here included for the sake of completeness.

II

These stories both belong to the "Wonder-voyage" type of tale, and further have in common their connexion with the Arthurian cycle of mythological heroes. Arthur, however, plays a secondary part in both romances, and the dreamland of *gruagachs* and monstrous nightmare shapes is here as typically a creation of Irish fancy as in any of the stories of the Finn cycle.

To the present editor such wild tales appeal as the most interesting of the classes into which the existing pieces of Irish literature can be divided—an opinion which he simply records as a matter of personal feeling, without desiring in the least to interfere with the predilections of those who may have other preferences. The gibe that they are "silly" applies just as fitly to the stories on which Chaucer based his *Canterbury Tales*, or Tennyson his *Idylls of the King*. The world where the characters move is not our every-day earth, for though it contains lands with familiar names—Scythia, Persia, India—these are as fanciful as are Sorcha and Tír fó Thuinn. The interest of the stories is not the development of plot and character, but the insight they give into the fertility of unrestrained imagination, and the amazing richness of vocabulary, of the people among whom these tales came into being.

A few definite figures on the latter point may be interesting. Some one has calculated somewhere that the average English rustic makes habitual use of not more than three or four hundred words; and though this seems a small figure, it will readily be believed by any one who has had dealings with that not very inspiring section of humanity. I have prepared a complete vocabulary of the second and longer of the stories in this book, and find that it employs two thousand three hundred and forty-one different words—not counting oblique

cases and verbal inflexions. Copying and re-copying, reading and re-reading, telling and re-telling these stories must have been of no small educational value, when all other forms of education were difficult of access. To be able to use freely so large a vocabulary, even in narrating the adventures of transformed princes and ladies with magic steeds, was surely no mean or despicable or "silly" accomplishment.

It would perhaps be a little venturesome to apply the term "literature," in its strictest sense, to stories such as these. Yet are they the germs of a literature which, in happier circumstances, might have come to fuller fruition. The first of the stories is the cruder of the two. *Eagle-Boy* is more advanced, and seems to be pointing the way towards the development of a romantic literature. The rolling streams of alliterative adjectives have an air of artificiality. These, it must be admitted, soon grow wearisome to a reader; they require to be heard, well declaimed, for their *raison d'être* to be fully understood. It may freely be conceded, however, that this characteristic is a blemish; notwithstanding, *Eagle-Boy* is a striking story, displaying, especially in its earlier sections, no small constructive ingenuity and literary feeling. This is notably the case in the passionate prison-chamber scene; here the storyteller has descended from the cloudland of his dream, and given us a genuinely human incident, with fine dramatic possibilities.

R.A.S.M.

ABU SHUSHEH, RAMLEH, PALESTINE.
September, 1908.

The Story of the Crop-eared Dog

I

A CHASE, a hunting, and a warrior-battue was convened by King Arthur, son of Iubhar, son of Ambrose, son of Constantine, in the Dangerous Forest on the Plain of Wonders; where the chiefs and nobles of his people and his great household assembled to him, to convene with him that laborious long-lasting chase. And great was the number of the people of that powerful king: for not more were the plants through the floor of the world, or joints in a human body, or days in the year, than the active warriors and very valiant knights in the household of that powerful king: that is to say, there were twelve knights of valour, and twelve knights of activity, and twelve knights of the Round Table, and twelve knights of counsel, and two hundred and two-score knights of the Great Table, and seven thousand knights of the household, without enumerating the assembly or troop of women, poets or men of learning, musicians or melodists.

Then the aforesaid chase was extended and arranged and turned aside by them, under dense groves, hard to know, and under savage waste thickets, and under smooth very beautiful ramparts, and through secret glens, hard to know, and under fair woods, rich in nuts, and through the smooth, very beautiful plains of that same forest.

Each of them sits in his hunting-booth, and in their spots of lying down (?) ¹, and in their gaps of danger, and in their places of plunder, as they were wont always to celebrate the battue of every hunt before that. And the King of the World sat in his own hunting-booth, and was listening to the outcry of the companies, to the hunting-cry of the soldiers, to the voices of the nobles, to the barking of the beagles, to the excitement of the troop, to the whistling of the huntsmen, and to the warrior-bands letting slip the swift hounds.

¹ *licē* means "nimble, active, supple." But perhaps read *liġe* "of lying down."

Do b'headar amlaio pin go fuinead néill nóna agus go hup-chorac na hoirde, diu níor éirigh conac realga nó amant-
ar fiaðais leo an lá pin. Agus iar noul do 'n ghréin o'a
haúba cootala, do éruinnigeadar a muinntear o'ionnruide
an níos, agus do feinn ríad a ríuic agus a n-oráin. a 35
mbeanna buabail agus a gcuirleanna ciuil, agus a n-aóir-
ceanna foróir an tan pin: agus o' fiarruigeadar do 'n
tréin-ní ghréin do óenraioir an oirde pin. Do labair an rí
do ghréin níor áro follur-glán, agus ir é ro náid—

"A óeag-muinnir," ar ré, "acáir geara iomda oim-ra, 40
agus ir oirde pin realga na foraoire baoglaige do cóimríad
i gcionn gac reacríad bliadna. Agus o'a n-éiríodas an
treall liom an céad lá, an foraoir o' fásail; agus muna
n-éiríodas, panamain an oara lá, agus an trear lá. As
cóimríad na realga. Agus ní cáillreas mo geara," ar ré, 45
"diu ir tuine gan ríad a cáillear a geara."

Iar pin éirgear troim-óeaglac agus troim-óionól an níos
ró na feadair agus ró na coillirí pá cóimneara oirde, do
buain aóir boirde agus bealrcailin: agus do éirgear
an ríad o'a oirdeail tana beal-foirde, agus rceanaib 50
riannaia rcoirgíara; agus do rinne ríad boia agus bealrcailin,
agus réadail leo iad do luair upglair, agus oirleair
leair óac-áilinn oaraige, agus báirair crann cóimglair
eile ar óeana, ionnar go mba oirde ar gaoir agus ar
feaircailin oirde iad. Ro fáirir ríad teinnre agus teanóala 55
iar pin, agus ro cáir ríad a bpoirín agus a oirdeail do
biairir ríara ro-cáirre agus do óeairir míne méirceaila.

Agus an tan pá h-aorínn oirde as ól agus as aorínear,
do éirigh an rí 'n-a feairín agus oaircar na ceirre h-aoríne
imill-leair ar gac oairde, 'n-a óimceall; agus do 60
ónnair an tan óglac ós, aríra, éiríre, inneallra, o'a
ionnruide; agus léine do máot-íróil i oirdeall a ghréin-
óir, ionar ionganrac óir-índíre ar uair a óaimléine,

They were in that fashion to the setting of the noonday cloud and to the beginning of the night, for no prosperity of hunting or luck of the chase had fallen to their lot that day. And when the sun had gone to its place of rest, his people assembled to the presence of the king, and then they sounded their trumpets and organs, their bugles and pipes of music, and their glorious horns; and they asked of the powerful king what they should do that night. The king spoke with a great high clear voice, and thus he said:—

“Good people,” said he, “there are many *tabus* on me, and one of them is to convene the chase of the Dangerous Forest at the end of every seventh year. If the chase should prove fortunate for me the first day, to leave the forest; if not, to stay the second day, and the third, convening the hunt. And I shall not break my *tabus*,” said he, “for he is a person without prosperity who breaks his *tabus*.”

After that the mighty household and assembly of the king rises and goes through the thickets and woods nearest to them, to cut down the material for booth and hut; and they overthrew the wood with their thin edge-mouthed axes and their dividing sharp-pointed knives; and they made booths and huts, and they were sheltered by them with very green rushes, and beautifully-coloured leaves of oak, and tops of other equally green trees in general; so that they should be a shelter for them against wind and rain. They kindled fires and brands after that, and ate their supper and their provender of costly meats pleasant to eat, and of fine and intoxicating drinks.

And when they were in a pleasant state, drinking and pleasuring, the king arose standing, and he looks to the four broad-bordered quarters on each side of him all around; and he saw one young champion, armed, accoutred, and equipped, approaching him; and a tunic of fine silk around his white skin; a wonderful gold-threaded mantle above his

ašur lúipead òaimgean, olúit, òeig-fighte, um a òorp feing-
 peamair. òolar-èaom, òáir-èamta; reaball cannae òrièiuimrad 65
 ar uaeatar na lúipege rin; ašur claiòeam òri-òuipin ionclair
 claipeaèan ar a òliapairò èle. Mionn caom còimòaimgean
 cloebuaòae ilèeáiròae um a èionn; reiaè ilòealòae òocò-
 oeaè òáinòeapš ar ptuaiòleipš a òroma. ašur lintiòe to
 litpeaèaib òròa i n-imeall-òòròaib na riš-rcéite rin, to 70
 innipin ašur to òairnéir nae òaib ar èul rcéite nó claiòim 'r
 an toimain laoe nó šairpeaòae to ò'feáir 'ná an tréin-
 mileaò rin. Oá òleig uilleannaèa i n-a šeal-šlaic òeip:
 ašarò òao-èaol òolarpa leip; ašur òore šlar šlan-loin-
 neapòa oeaš-nuaò néamanta šáipeaètae i n-a èionn; ašur 75
 beal tana epuaè cumta leip; tošbáil min-mall mánta
 òiošamail i n-a mailšròib; cibpòte reipce i n-a òioš-
 šruaiòib ceaètapòa; ašur ba òéòeae oaoine an toimain to.
 ašur ip amlaio to òi, ašur lòèpamn lòinneapòa lán-òolar
 i n-a láim èle, ašur òo òi an òi o' a òeacáin nó šo èáinig to'a 80
 laèair: ašur òiapruigear an òi árèur rcéala oe.

“Ni o' innipin rcéal to èáinig mé, aèc aš iapuaò com-
 paic aoimšip opc-pa ašur ar to muinntip,” ar ré; “òip to
 èualar nae òpuil òi ar òpuim toimain ip lia òeap comlainn
 èròòa ar a èeašlac 'ná tupa,” ar ré. 85

An tan to èuala opeam an òioš rin, èušaòar oeaib máit
 ar òpòic-òeilò ašur maire ar mio-maire, ašur èáinig tiuš-
 òòbairt báir o'a paicòib; òip to èuaio oá èpuan a n-aigeanta
 ó šac aon aca. Iar n-a òaipin rin to Riòipe an lòèpamn
 ip é aòubairt— 90

“Ó òaib òup šcliaèa ašur òup šcolla anuaiple, a èeašlaig
 meata mio-òúnaig, cia líonmair òup n-áipeam òib, ip teapc
 to òup n-oeašlaoeaib; ašur ip òapamail oam-pa nae
 beipeann òup meataèc nó òup mioleoeaèc uaim òib, šan mo
 òiol èaè-iapšaile o' òášail uaiò.” 95

ašur aš òáò na mbuaèar rin to, to òáit a reiaè šo

fair tunic ; and a firm, close, well-woven breastplate about his slender, brightly beautiful, well-curved body ; a handsome gold-hemmed scapular above that breastplate ; and a golden-hilted, ingenious, broad-grooved sword on his left thigh. A beautiful, very firm, jewelled diadem of manifold art about his head ; a shapely, studded, flesh-coloured shield on the ridge of his back, and lines of golden letters in the edges of that royal shield, to announce and proclaim that there was not at the back of shield or sword in the world a warrior or champion better than that mighty soldier. Two angled spears in his white right hand ; he had a long, narrow, radiant face, and a grey, clear-glorious, fresh, brilliant, joyous eye in his head ; and he had a slender, shapely, handsome mouth, a smooth-slow, quiet, kingly raising in his eyelids, springs of love in each of his royal cheeks ; and the people of the world were inferior to him. And in this wise was he ; a glistening, full-lighted lantern was in his left hand, and the king was watching him till he came to his presence ; and king Arthur asks news of him.

“Not for telling news have I come, but seeking single combat of thee and of thy people,” said he ; “for I have heard that there is not a king on the back of the world richer in men of valorous combat in his household than thou,” said he.

When the followers of the king heard that, they exchanged a fair form for an uncomely form, and beauty for ugliness, and there came a thick onset of death over their multitudes ; for two-thirds of their spirit went from each one of them. When the Knight of the Lantern saw that, he said—

“Since your forms and your bodies are ignoble, O cowardly, malicious household, although ye be many in numbers, ye are scanty in heroes ; and it is my opinion that your cowardice and want of heroism will not take you from me, without my getting from you my satisfaction of battle-waging.”

And when he said those words he thrust his shield hotly

loirneac i ndúntaib na talman go tréan-adúbal. as iarraid comraic. Iar n-a faicrin rin do'n píis, o' fiarruis o'a éirim-
teaglac cia macaó o' ionnruide an comlainn. Freasgar an
Riote Zeal mac mios Fhainne é, asur adubairt go macaó 100
féin o'a ionnruide.

Eirgear an Riote Zeal iarram. asur ceanglar a éomcorp
i n-a cat-éideac trioda asur cruad-comraic, asur téit i
scoinne asur i gcómháil Riote an Lórainn: asur cáiteadair
fhar o' a n-armaib diobraicte diaioile gur éomrao iar rin 105
crioplaig a rciaé; go nreacadar i muinigin a sclaiream
colg-neamair glac-láir, asur éugadar gleic pé gliaó, asur
trioit pé tacar, asur as pé triomgoim, asur do pinne riad
comrac tréan tinnearnaé mear micéillirde ó goil ainmair-
taig aingirde náimreamail neart-cálma pé céile. 110

Cioútráct ba boib an buairreac, asur ba fearó an
fárcaó do beiruir o' a céile. ionnar gur érimuir an talam
triomróideac fá n-a scorair asur 'n-a n-uirimceall. Aét
atá nio céana, géir fonnta folámaé asur géir feirreac
fior-cálma an Riote Zeal as tul cum an comraic rin, ba 115
hanbpann neamraicteac asur ba meirneac mio-laoéta o'
aire an comraic é. Óir ip amlaio o' pás Riote an Lórainn
pé gliaó na talman, n-a éimeac éreapailte éruadcuirigíte
i bpoiréionn an comlainn é. asur buairear a rciaé an dara
reacé, ionnar go scluirirde pó na críocair fá cóimneara 120
tó é.

Asur freasgar an Riote Dub mac mios na gCaolac é,
asur do pinne riad comrac tréan tinnearnaé mear micéillirde
pé céile; asur tob i críoc an comraic, gur pás Riote
an Lórainn 'n-a éimeac éreapailte éruadcuirigíte é. 125

Aét atá nio céana, géir neartmar tó-áirmeac teaglac
an tréin-píós rin, asur géir cálma a scupair asur a scaé-
mílirde, do ceangal Riote an Lórainn iad uile, aét
Dalbuair de Corribur, do bí 'n-a macaom ós amulac. ar an

on the enclosures of the earth, strongly and powerfully, a-seeking combat. When the king saw that, he asked of his mighty household who would go to the fight. The White Knight, son of the king of France, answers him, and said that himself would go to it.

The White Knight rises afterwards, and binds his fair body in his battle-trappings of warfare and harsh conflict, and comes to meet and join the Knight of the Lantern; and they poured showers from their shooting-arms at one another so that they bent thereafter the edges of their shields; so they fell back on their broad-bladed, strong-hilted swords, and gave wrestling with combat, and fighting with conflict, and valour with heavy wounding, and they made a strong, stout, active, mad combat out of evil-fated, furious, hostile, strong, brave valour against one another.

However, rough was the affliction, and heroic the compression they inflicted on one another, so that the heavy-sodded earth shook under their feet and all around them. Nevertheless, though bold and dexterous, and though stout and truly valorous was the White Knight in going to that fight, he was weak and impotent and feeble and unheroic after the fight. For in this wise the Knight of the Lantern left him, with a fight of the world,¹ a fettered and tightly bound captive at the end of the fight. And he strikes his shield the second time so that it should be heard through the territories nearest to him.

And the Black Knight, son of the King of the Caolachs, answered him, and they fought a strong, stout, active, mad battle with one another; and the end of the battle was, that the Knight of the Lantern left him a fettered and tightly bound captive.

Nevertheless, though powerful and countless was the household of that powerful king, and though valorous their warriors and heroes, the Knight of the Lantern bound them all save only Galahad de Cordibus, who was a young,

¹ *i.e.*, a furious fight (?). Obscure: probably corrupt. Possibly for *muŋuŋe* *Δπ* *ε*., "stiff on the ground."

λάτται ριν. Ἀγυρ γλυαιρεαρ ποίμε ι βρπιτίνς να κοναίρε 130
 céatona, ιαρ βράςβáiλ αν ρίος Ἀγυρ α μιννντιρε ερμαδóειβ-
 ριγέτε αmlaíò ριν. Ἀγυρ πεαίαρ ceo τοιλbέτε τoρaοíðeάcta 'n-α
 θíαιò. Ἀγυρ το θíðeαταρ αmlaíò ριν go ρuineaò néill nóna
 Ἀγυρ go h-éιpíge γpéine ap n-α mbáípac. Íp annpin το λαbair
 αν ρí pyp an τεaγlαé, Ἀγυρ íp é ρio ρáíò— 135

“Íp τpuaγ an γníoñ ρo το éápila θúinn,” ap pé, “óip
 τά bpeapaθaοip banτpacé Ἀγυρ banθάλα θúna an
 Halla θeipγ ap mbeít map ρo, το θéanpaíοíρ baογal
 maγaíò Ἀγυρ ponaíaíoe θínn. Ἀγυρ cuippíοíρ ap mío-élu
 Ἀγυρ ap meatacé pá 'n toman móp uile, Ἀγυρ ní éuθpαíοíρ 140
 ταοθα pynn go bpuinne an bpaéa Ἀγυρ go pοipíceann an
 θeáta. Ἀγυρ íp é íp inθéanta θúinn, panamain 'pan ionaθ
 ρo, go bpaγam neac éiγin το 'n áθam-éloinn το θéappap
 pypacé nó póipúctin θúinn ó'n móip-éiγean ρo ι n-α bpuilimíò.”

“Íp maít an éomaipte ρin le θéanam,” ap Balbuaíò de 145
 Copuibup, “Ἀγυρ íp cóip α theanam.”

Clotcpácé το θíðeαταρ αmlaíò ριν go ρuineaò néill
 nóna Ἀγυρ go hup-τοpac ná hoíðéce, γan pypacé nó póipúctin :
 γup λαbair an ρí le Balbuaíò de Copuibup, Ἀγυρ íp é ρio
 ρáíò— 150

“Α θάλτα θíl-γpáθaíγ,” ap pé, “ατά éiγean íp mó 'ná γac
 éiγean opm-pa, óip ατά teapθac éipm tapta Ἀγυρ pnan
 paθapíta nó-θein íotañ opm, Ἀγυρ γan capa nó compánac
 ι bpoγup θαñ το θeapíò copc m'íotañ éuγam.”

“Α oíoe ionmáin,” ap Balbuaíò, “τά τoγyctaοi-pe [τ'] apm 155
 Ἀγυρ eíðeac péin θαñ-pa, Ἀγυρ eolar θ'ionnpuíoe tiobpáíoe,
 το paéainn ap éionn tige θuit γan moill.”

“Α θάλτα θíl-γpáθaíγ,” ap an ρí, “an tiobpáíο íp γoipe
 θúinn annpo, ní bpuil 'pan toman ionaθ ionap lia γeílce
 γlinne Ἀγυρ theamain aeip Ἀγυρ apipaétaíγ éiγcéilúíoe 160
 puaémapa píoipγpánna 'n-α éimcéall 'ná í : Ἀγυρ íp peáip
 liompa báp θ'páγaíl το 'n tapc ρo opm, 'ná an t-aon-θuine íp

beardless boy, on that spot. And he goes straight back by the same way, after leaving the king and his people tightly bound in that fashion, and he pours a dark mist of druidry behind him, and they were thus till the setting of the noonday cloud, and to the rising of the sun on the morrow. Then the king spoke to the household, and thus he said :—

“A pity is this thing which has happened to us,” said he, “for were the ladies and women of the Fort of the Red Hall to know of our being like this, they would make the mischief of a mock and jest of us, and publish our despite and our weakness over the whole world, and to doomsday and the world’s end would never again be beside us. And this is what we must do—stay in this place, till we get some one of Adam’s race who will give us help or succour from this great necessity in which we are.”

“Good is that advice to be followed,” said Galahad de Cordibus, “and it is right to follow it.”

However, they were thus till the setting of the noonday cloud and to the beginning of night, without help or succour; so that the king spoke to Galahad de Cordibus, and thus he said :—

“Dear loving foster,” said he, “there is a necessity on me greater than every other, for there is a dry heat of thirst and the trace of a violent storm of drouth upon me, without friend or companion near me who should bring me quenching of my thirst.”

“Dear tutor,” said Galahad, “if thyself gavedst me thine own arms and equipments, and knowledge how to go to a well, I should go for drink for thee without delay.”

“Dear loving foster,” said the king, “the nearest spring to us here, there is not in the world a place were fuller of valley-warlocks and air-demons and unreasoning, hateful, horrible monsters around it than *it* is; and I prefer to die of this thirst upon me, than voluntarily to put the one man

annra liom t'fearaidh an domhain do dhúil i nguaraect¹ báir fód n-am ro do mo úeoin féin."

"Ná h-abair rin, a mġ, agus a tġearna." ar Balthuair, 165
 "Óir do bheirim-re mo bhráthar fíor. agus luigim fód na déitibh tóileada. naé déanfao ciuinir nó comhnuide nó go téir mé ar éionn tġe dúit-re. agus ir amlaibh do macaó ann. agus gráto muidreacáta oim: óir ní do dhúine ir anuairle 'ná muidre ir cóir a dúil ar éionn tġe chugat-ra." 170

Iar n-a élor rin do 'n mġ. do rcaoil[a] arim agus éiríodh féin de, agus tġs do Balthuair iao. maille ré gráto muidre, agus goirpear "Sír Balthuair" de; agus aouhairt leir an corin ceatair-beannad cloch-buadad caomh-fleapcad (agus an Cupa Ceatrainad ir ainm úd) i n-a macaó ól caogao i n-aoin- 175
 fcaect, do bheir leir, agus dúil t'ionnpuirde Tiobhairde na mBuad ar mġ na nlonghad.

Tógbar Síir Balthuair an corin leir, agus gluairear roime [i] n-aicgearna gada conaire go ráinġs go Tiobhair na mBuad. agus cuirpear an corin fá an tġs, agus iar n-a 180
 tógbáil úd, deapcar reacaó de; agus do bí bile bárr-glair beangánad i gcomhgar do 'n tobair, agus do éuala an tporc agus an tormán móir ag bun an bile, agus leigir an corin ar láir, agus do éuair cum an bile mar gcuala an torann.

Agus do éonnapic an Maora Maol liaé-mongad, gan 185
 éluar gan earball, ag teact ó bun an bile, agus gráin aige agus iorġail fair, ionnar go bpanpaó mion-uball nó móir-áinne ar bárr gac don-puainne do 'n muing ġairb ġlair-leit do bí fair; agus plabha aġarbh iairainn fód n-a bhrágar, agus do labair do bhráthraibh énearta fíir-ġluoca le Síir Balthuair 190
 agus do fíairpuiġ rcaála de.

"Ní t' innirín rcaála táinig mé annro," ar Síir Balthuair,
 "óir ir cuibe liom óir agus airgead do tabhairt do

¹ Duane MS.: nguaraect is the reading of Eg. 211.

dearest to me of the men of the world in danger of death on this occasion."

"Say not so, O King and Lord," said Galahad, "for I give my true word, and swear by the elemental gods, not to have patience or to wait, till I go for drink for thee. And thus will I go, with the order of knighthood; for it is not right for a man humbler than a knight to go for drink for thee."

After the king's hearing that, he loosed from him his own arms and accoutrements, and gave them to Galahad, with the order of a knight, and he calls him "Sir Galahad"; and he told him to bring with him the four-peaked, jewelled, fair-spined horn (the Quartered Cup is its name) into which would go drink for fifty men at once, and to go to the Fountain of Virtues on the Plain of Wonders.

Sir Galahad takes the horn with him, and goes by the shortest route till he reached the Fountain of Virtues. And he puts the horn under the house, and after lifting it up, he looks aside; and there was a green-topped, branching tree quite close to the well, and he heard a noise and great roaring at the bottom of the tree, and he leaves the horn on the ground, and went to the tree where he heard the thundering.

And he saw the gray-haired Crop-eared Dog, without ears or tail, coming from the bottom of the tree, with ugliness on him and full of contentiousness, so that a small apple or large sloe would stay on the top of every hair of the rough, greyish pelt that was on him. A very rough iron chain was on his neck, and he spoke with mild, truly-clever words to Sir Galahad and asked news of him.

"Not to tell a story have I come here," said Sir Galahad, "for I think it more fitting that I should give gold and silver

éionn rcéala t' innirín dām, 'nā mé féin do beic t'a n-innirín."

195

"Ní mifte do gairceallac nó do mtoipe tād éródaet rcéala t' innirín dām-ra," ar an Māora Māol, "oir tād mbaō nac tciubraō dām t' a dēoin. do bainpinn t' a līmdeoin de é. Ašur ir é m' dōbar aš piappušaō rcéala dīot, ionnur tād mbaō caria dām tū, so nōēanpāinn cumann ašur cariaoraō 200 leat; ašur tād mbaō earcaria dām tū, so nōēanpāinn cačušaō ašur comīac leat."

Annrín do labair Sīr Balbuaīō ašur ir é aoubāirt—

"Do tpeam Rīōš an Dōmāin mire," ar ré, "ašur ar éionn uirce cum an pīōš do tāinis mé, ašur ir inr an 205 bōraoir mbaōgalaiš t' pāšar é. ašur Balbuaīō de Coruibur m'āinn, ašur rin mo rcéala duit." ar ré.

Mar do ēuala an Māora Māol rin, fearar fīorēaoīn pāilte do Sīr Balbuaīō, ašur piappušeap de crēat an t-ēigean mōr do bī ar an pīš, an tan do cūir an t-don-tuine 210 do t' annra leir 'ran dōmāin 'n-a uatāō ašur 'n-a donar pō n-am-ra do 'n oīōce t' iapiarō uirce dō. Fīeasīar Sīr Balbuaīō é, ašur io innir do mar tāinis Rīōipe an lōcraīnn t' a n-ionnruiōe, ašur mar do ēeangal an pī ašur a mūinn-tear uile.

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"Beir buarō ašur beannaētāin," ar an Māora Māol, "ir maiē na rcéala rin innirir tū dām: ašur glac ceann an trlabra po oim-ra i t' lāim, ašur tpeoruiš mire t' ionnruiōe na fōraoirē baōgalaiše mar a bfuil an pī ašur a tēaglac ceangailte cīuaōcūibpušē. Ōir tiocparō Rīōipe an lōc- 220 raīnn t' a dīceannaō ašur do dīceannaō a mūinntipe mar don pīr anoēt, ōir ní bfuil 'ran dōmān don tuine do rcaoil-feat neac t' ar ēeangal ō 'n bpear rin pīam (aēt muna rcaoil-feat pé féin) 'nā mire. Ašur ní hioncōmīaic tuine t' fearaib na talman leir ar méio a tpeaīōealēta ašur ar 225 fearar aīgeanta, ašur le méio a neipt ašur uairle a cīoīōe

for stories to be told to me, than for myself to be telling them."

"A champion or a knight is no worse, whatever his valour, for telling me news," said the Crop-eared Dog. "for if it were that he would not tell me it willingly, I should force him to do so against his will. And this is in the reason why I ask news of thee, so that if thou wert friendly to me, I might make a league and friendship with thee; and if unfriendly, that I might make battle and war upon thee."

Then spoke Sir Galahad, and thus he said:—

"Of the people of the King of the World am I," said he, "and I have come for water for the king, and in the Dangerous Forest have I left him, and Galahad de Cordibus is my name, and there thou hast my news," said he.

When the Crop-eared Dog heard that, he welcomes Sir Galahad heartily, and asks of him what is the great necessity that was on the king when he sent the one man dearest to him in the world alone and solitary at that time of the night to seek water for him. Sir Galahad answers him, and told him how the Knight of the Lantern came to them, and how he bound the king and all his people.

"Victory and blessing be thine," said the Crop-eared Dog. "Good is that news thou hast told me; and take the end of this chain on me in thy hand and lead me to the Dangerous Forest where are the king and his household bound and in hard fetters. For the Knight of the Lantern will come to behead him and to behead his people with him to-night, for there is not in the world a person who would loose a creature on whom was a binding from that man (unless he loose him himself) but I. And no one of the men of the world can fight with him for the quantity of his druidry, and the excellence of his intellect, and the greatness of his strength, and the nobleness of his heart

agus a éirí-íola. agus dá bfeadrai-re Ritire an Lócrainn as teacé t' ionnpuirde na muinntire pin atá ceangailte, leis amac ceann an trlabra agus leanrao mire go luait-junn."

Gluireadar ar a h-aiéle pin t' ionnpuirde na Foraoire 230
Uaogalaige, mar a raib an pí agus a muinntear ceangailte, agus dáilear Siu Dalbuaró an coirn do 'n pí: agus ní mór go páinig leir deoc óil ar an tan do éonnarc ríao Ritire an Lócrainn éua. agus a élaírean noctuighe i n-a láim deir go huplam do úiceannat an píog agus a muinntire; agus lóc- 235
pinn loinnearta lán-íolar i n-a láim éle.

Mar do éonnarc an Matra Maol a bíotba agus earcara as teacé i gcómfogur, do éus teibeat agus tréan-éarraig ar an trlabra ar láim Siu Dalbuaró, agus leigear na gárta gailteada glonhraea agus na ruat-buinnirde pí- 240
úiana rabarita, mar réirdeat ríoe gaoite nó feirbe le pánaí do óruim macaire no mullaé pléibe é, i scoinne agus i gcómóil Ritire an Lócrainn. Mar do éonnarc Ritire an Lócrainn an Matra Maol, fillear i bpriting na conaire céatna agus fearar ceo doilbte traoidéada 'n-a úiaíó pó 245
macaire bpeatain, i ngaé conaire a otigead an Matra Maol agus Siu Dalbuaró i n-a úiaíó. agus iar noul ar a n-amarc agus tar a raóarc uatá, do ionpuié an Matra Maol agus Siu Dalbuaró t' ionnpuirde an píog, agus aoubaire an Matra Maol—

250

"Tiocram cum na tulca-ra móca na maíone i mbáiaé, agus do geobam loig Ritire an Lócrainn ann, agus leanram go maí an loig, agus cuapócam an toman dó, nó go bpaéam é agus go noioálpam ar bpioc air."

Iar pin do filladar i gcionn an píog agus a óreama, 255
agus do rcaoil ríao do 'n píog agus do 'n éaélaé, agus ba buídeat an pí agus iao uile de t' a éionn pin, óir do bain-
eadar dúil do éabair acé muna mbéat a toiré éua. agus t'panadar trí láite agus teora oíóce 'ran bporaoir i bpoáir

and of his blood. And if thou seest the Knight of the Lantern coming to that people who is bound, let loose the end of the chain and I shall follow him with sharp swiftness."

After that they went to the Dangerous Forest, where were the king and his people bound, and Sir Galahad portions the cup to the king; and scarcely could he take a drink out of it when they saw the Knight of the Lantern approaching them, with his sword bared in his right hand ready to behead the king and his people; and a glistening, full-lighted lantern in his left hand

When the Crop-eared Dog saw his foe and his enemy coming close by, he gave a plucking and a strong pulling to the chain out of the hand of Sir Galahad, and lets eager, vehement shouts and the very swift, strong waves of spring-tide, as the blast of wind or of a bellows would blow him on the slope from the ridge of a field or top of a hill towards and against the Knight of the Lantern. When the Knight of the Lantern saw the Crop-eared Dog, he returns back by the same road, and pours a dark, druidic mist behind him on the plain of Britain, in every way that the Crop-eared Dog and Sir Galahad should come after him. And when he went out of their sight and beyond their vision the Crop-eared Dog and Sir Galahad turned towards the king, and the Crop-eared Dog said :—

"We will go to the hill early in the morning, and find the track of the Knight of the Lantern there, and will follow the track well, and search the world for him, till we find him and avenge our anger upon him."

After that they returned to the king and his people, and loosened the king and the household, and the king and all of them were thankful on that account, for they had given up hope of help were it not for his journey to them. And they stayed three days and three nights in the forest with

an ríog asur a muintir. Pionnro iaram ionnar so 260
 rabadar rubac poi-meanmnac i bpochar a ceile an oirde rin,
 asur muintir Sir Balbuair do eac an moð ar a otarla an
 Matora Maol fair ar otur, iar noul o' iarrair uirce do 'n
 ríog.

Eirgit i moð na marone ar n-a mbárac, asur ceileabhar 265
 an Matora Maol asur Sir Balbuair do 'n ríog asur o'a oream
 uile ar ceana: asur do bi oream an ríog as toimearc an
 tuirair rin ar Sir Balbuair, asur níor gab rin uaca: asur ba
 tuirreac doibíonac do bi an teaglac uile i noiar Sir Balb-
 uair do ùl leir an Matora Maol, asur ba meanmnac móir- 270
 lútgáirac an Matora Maol de rin.

Págar iomcómairc beaca asur pláinte as an ríog asur
 as an teaglac uile, asur do leanrao an loig ó n-ionao rin
 so hoipear an éuan, asur do cuir an rí gíolla gráðac o'a
 muintir o' pollamnuaró luinge tar a sceann, asur do cuir 275
 trí tionncáir luinge innte, eadón bair i n-ionao a cáirne,
 asur óir i n-ionao a pponna, asur áim i n-ionao a díbearca:
 asur po éuar innte iaram. asur po égar Sir Balbuair na
 bréide ruairnighe riublaa polar-móra rrachnighe, asur
 do leis an garó na ríde glóraa gíro-éaintea a i gíuimair 280
 an treoir, asur do punne iompar up-airbér bríogmar neart-
 mar neim-meirbhe, gur éirig an loig do ríob ó éuan asur ó
 'n gealaóporc amac tar oíuim-claóair na móir-mara
 oileanta; ionnar gur éirig an fairrige 'n-a heochar goim-
 leir asur 'n-a clair garb glar gráineamail asur 'n-a brua- 285
 éair oíocoirce oícéillirde, asur 'n-a tulcannair tinnear-
 naa tréan-glóraa gíro-éaintea a, ionnar so gcluinfairde
 fó na críocair pá cóimneara oíob foar na mara móir-
 airbérle, asur uirgair an éigne, asur garb-congar na
 mbleró-míol míuirde.

the king and his people. Then they break their fast so that they were happy and in good spirits with one another that night, and Sir Galahad tells all of them how the Crop-eared Dog met him at first, after he had gone to seek water for the king.

They arise early in the morning on the morrow, and the Crop-eared Dog and Sir Galahad take leave of the king and of his whole host in general; and the host of the king was dissuading Sir Galahad from that journey, and he did not accept that from them; and sad and sorrowful was the whole household after Sir Galahad's going with the Crop-eared Dog, and high-spirited and very joyful was the Crop-eared Dog thereat.

They leave a farewell of life and health with the king and the whole household, and followed the track from that place to the coast of the harbour; and the king sent a beloved servant of his people to prepare a ship for them, and he put three requisites of a ship in it—namely, food for eating, and gold for bestowing, and arms for expelling; and they went into it after that, and Sir Galahad raised the variegated, going, great-brilliant, extended sails, and the wind let the noisy, swift-abusive blasts in the borders of the sail, and they made a powerful, vigorous, strong, unremitting rowing, till the ship rose with the blasts from harbour and the haven out over the ridge-fences of the flood-like ocean; so that the sea rose in its blue-grey border and its rough, green, hideous surface and in its unhindered mad brinks, and in its powerful, strong-noisy, swift-abusive waves, so that the noise of the immense sea, and the tumult of the violence, and the rough clamour of the sea-monsters would be heard through the territories nearest to them.

II

Do bñeasdar amháiríó rin go ceann cúig lá agus cúig
oíche ; agus i gcionn na pé agus na haimpíre rin po éirí
Sín Ualbhúirí i gcionnóis a luinge agus péadár na ceitíre
háiríe imill-leathna 'n-a éiméall. Agus do éonnap
porcad fíor-álainn oileáin agus taob taitneamhac tíre ; agus 5
do innir pé rin do 'n Mätorä Mäol.

“Seol-ra an long ó' ionnpuiríe an oileáin rin.” ar an
Mätorä Mäol.

Do rinne Sín Ualbhúiríó amháiríó rin, nó go dtug leatad a
taoibíe do 'n trídís gíl gáinmís do 'n luings, ionnap nac 10
bñeasdar trídís nó tréan-míleat a tarraing, nó muir a
múeat, nó anrad [a] hingneim ; agus iar moctain éum na tíre
óóib, do gabadar ag riubal an oileáin, agus pá hálainn é pé
hamapic ; óir do b' iomda crann doibinn píneamha, agus
priocta fuar-glana fíoruirce, agus torcta aibíre ioncaíte 15
ann : agus tápla dúnat píosda nó-máireac, agus pálar
álainn iongantac, agus iorta plača porcailte tar a gceann ;
agus tigríó ann iaramh, agus fuaradar teinte agus tean-
dála ann, agus búiríó alltača órda ar n-a bpolac ó'iríeas-
aib líoša lán-máireaca agus do rcaróiríeacáib rciamda 20
rcat glaine. Agus ní bñeasdar neac beo nó mapíó ann,
acé don reanóirí óó bí iar dtreígín a lúc agus a lámácta.
Agus do bí 'n-a píoipie gairce poimíe rin. Agus beannúig-
ear Sín Ualbhúiríó óó, agus paétar rcéala de, cáir bí péin,
nó cáir b' ainm an oileáin rin i dtárladar, nó “cia an dúin 25
ro i n-a dtápla rin, nó cia rciúmar plaitíear na críche-re
péin?”

Pñeasdar an reanóiríó óó agus ir é po páiríó—

“Ir corháil gupab i n-uaim talmán, nó i gcuaráib
crann, nó i rcealpaib carraig do hoileat éúra, an tan 30
nac bñeail rcéala an oileáin-re agat.”

II

THEY were thus to the end of five days and five nights; and at the end of that time and season Sir Galahad went up the mast of his ship, and he views the four wide-bordered quarters all around. And he saw the very beautiful shadow of an island and a pleasant side of land; and he told that to the Crop-eared Dog.

“Steer the ship to that island,” said the Crop-eared Dog.

Sir Galahad did so, till he gave the breadth of the side of the ship to the white, sandy shore, so that no chieftain or mighty warrior could draw her out, or sea drown her, or storm seize her; and after they reached the land, they commenced to walk the island, and it was beautiful to see; for there were many pleasant trees of the vine, and cold-clear streams of pure water, and ripe, edible fruits; and a royal, very lovely dwelling, and a beautiful, wonderful palace, and a princely habitation, opened, rose up before them; and they come there afterwards, and found fires and brands, and excellent (?) golden tables covered with precious, full-beautiful raiment and with lovely tablecloths of pure flax. And they found not a person there alive or dead, but one old man, who had left his swiftness and his dexterity, and he had been a knight of valour before that; and Sir Galahad greets him, and demands news of him, who he was himself, or what was the name of the island to which they had come, or “what is this fort into which we have come, or who directs the principedom of this land itself?”

The old man answers him, and thus he said:—

“It seems as though in a cave of the earth or in hollows of trees or in clefts of rocks thou wast reared, seeing that thou knowest naught of this island.”

Iar n-a clor rin do Sír Balbuaró, do gab fearg ábhal-
mór é. Agus éus riúe rannasá ro-lámáá ar an treanóir,
agus do rinne cimeáá creapailte cruathóuibhíste de, agus
noctar a claitéam t' a díceannasú. Annrin aubairt an ³⁵
reanóir na bmaépa ro ríor—

“Séan agus conáá i t' céimeannasú agus i t' gníom-
aréasú. a gaircís agus a iudipe óis uarail! Agus ná
díceannuís tuine anbhann éasóruaró mar 'táim-re, agus
na réála ro fiarpuigir díom inneorao tuic iao. An t-oil- ⁴⁰
eán ro ro fiarpuigir díom. ir é [a] ainm, an tOileán Doréa;
agus an tún ro fiarpuigir díom, an Tún Daingean a ainm;
agus Spuasáá an Oileán Doréa ir tmaé agus tigeapna tó.
agus iudipe t'a muinntir mipe,” ar ré.

Annrin fiarpuigear Sír Balbuaró réála Ríudipe an Lóc- ⁴⁵
rainn de.

“Ní móir an feidm atá asat-ra ar rin [t'] fiarpuige,” ar
an reanóir, “oir ir gáirto rómáib ó do fás ré ro. agus
raoilim-re supab as teiceat rómáib-re atá ré.”

“Foilirís tré píunne cá nteacat ré, nó fuigeat-ra ⁵⁰
ró guin gae agus claitéim t'ú,” ar Sír Balbuaró.

“Ní móir an feidm atá asat rin [t'] innrin tuic,” ar an
reanóir, “oir ní bfuil t' fearaib an domáin tuine ir líon-
maipe cumááta ná é; agus an Uaim Doréa ir ainm do 'n áit
i nteacat ré, agus atá top i leit-imeall na críde-re darab ⁵⁵
ainm Top na hUaim Doréa; agus atá uaim daingean do-
eolair i gcóirpogur do 'n top rin, agus an tan do éis Ríudipe
an Lócrainn do 'n críde rin ir ann do comnuidear; agus atá
tá dōpar uirpē, eadón dōpar as teacē cum na críde rin,
agus dōpar eile do éasib na mapá. agus atá long uplam as ⁶⁰
ciónn imteacāta do cum na mapá. do leit dōpar na huamā.
Agus an tan do cí ré don tuine cuige ó cír, téir 'ran luig
i n-imtōdean na mapá, agus ní tēanann re comnuide nó go
tēir ré go hOileán na mBan gCíoc-loirpē. Agus ir é

When Sir Galahad heard that, great wrath seized him, and he swooped eagerly and dexterously towards the old man, and made a fettered, tightly-bound prisoner of him, and he bares his sword to behead him. Then the old man said these words :—

“ Luck and prosperity in thy steps and thy deeds, O hero and young noble knight ! Do not behead a weak, soft man such as I am, and the news thou hast asked of me I will tell thee. This island of which thou hast asked of me, its name is the Dark Island ; and the fort of which thou hast asked of me, the Strong Fort is its name ; and the Champion of the Dark Island is the prince and lord of it, and I am a knight of his people,” said he.

Then Sir Galahad asked him for news of the Knight of the Lantern.

“ Thou hast no great need to ask that,” said the old man, “ for it is a short while before ye he left this, and I think it is fleeing before ye he is.”

“ Shew in truth where he went, or I will leave thee wounded by dart and sword,” said Sir Galahad.

“ Thou hast no great need to be told that,” said the old man. “ for of the men of the world there is not one fuller of power than he ; and the Dark Cave is the name of the place into which he is gone, and there is a tower in one side of this land whose name is the Tower of the Dark Cave ; and there is a strong cave, hard to know, near that tower, and when the Knight of the Lantern comes to that land it is there he stays ; and it has two doors, one door leading to that land, and another door beside the sea, and there is a ship ready for voyaging to the sea, beside the door of the cave. And when he sees anyone approaching him from land, he comes in the ship in the protection of the sea, and makes no stay till he comes to the Island of Amazon Women. And that island is

an t-oileán rin oileán ip mó aithmilleaó oiraoideáda agus 65
 diaiblaideáda 'ran toman; óir ip ann atá dblaí inġean
 feargura Finn, mios na Sciúia; agus ip i rin bean ip mó
 aithmilleaó oiraoideáda 'ran toman móir uile, agus ip ban-
 éara oiraoideáda do Ríoir an Lóirainn í. Agus ní féad-
 ra daoir firi an deáda oioġbáil do d'éanaí d'ó, an fear do 70
 mairfear na reoir atá as dblaí d'a gcoimeádo d'ó; eadón
 cupa mios na hloppuairde, eus Deilb-ġrénne, eadón inġean an
 mios, mar feor ruirġe d'ó, an tan do bí re ar tuilleaó agus
 ar tuarparat as a haéair (agus ip iao a buaóda; an tan do
 bíor aige nó as tuine eile coimeádoar d'ó é, ní raáda 75
 traóda ar a neart); agus rídeal mios Fíainne, eus ré leir
 iar marbaó an mios féin (agus ip iao a buaóda; gac neac
 polcar é féin airte gac bliadain, ní luigean daoir árraio-
 eáda nó uiréa fair); agus fáinne mios na hInia, eadón a
 átar féin, agus atá liaġ lánmairéac lóġmair i gciann an 80
 fáinne rin (agus ip iao a buaóda; an t-aon féacár air, dá
 mbaó cneáda cfeáda é, bíor rleamain rlan-éféacáda fá
 deoir é). Agus an tan fágbar a deaáda an baile, fágbar na
 reoir rin d'a gcoimeádo as bainmíosan na mban gCioé-
 loirce. Agus ní dóis liom go bfuil ar úruim talman ruir 85
 nó gairceada atá ioncómpaic firi, ar méio a oiraoideáda
 agus ar feabbar eagna agus uairle, agus le méio a nirt
 agus a dócair ar féin. Agus as rin tuir mo rcéala féin,"
 ar an reanóir, "ar gac nio ar fiafuirġir diom."

Scaoilear Siir Balbuaio do 'n treanóir iar rin, agus fuir 90
 féin agus an Maira Maol, agus do cáit ríao a leoróóirín
 bíor do biaódaí raora rocairéne, agus do deoádaí míne mair-
 ceamla ġarġa ġabálda; agus do éuaio ríao ar rin éum ruain
 agus ríoróolata. Agus ro éirġ ríao i moé na mairne ar
 n-a mbáda, agus d' iarr Siir Balbuaio ar an treanóir eolar 95
 do d'éanaí d'óir d' ionnruirde na hUamha Doréa; agus do
 ġluairceadar d' ionnruirde na hUamha Doréa agus fuaradar í.

the greatest island for the destructiveness of druidry and devilry in the world ; for there is Abhlach, daughter of Fergus the White, King of Scythia, and she is the woman greatest in the destructiveness of druidry in the whole great world, and she is a druidic female friend to the Knight of the Lantern. And all the men of the world cannot inflict injury on him so long as the treasures exist which Abhlach has to guard them for him—namely, the cup of the King of Iorruaidh, which Deilbhghréine, daughter of the king, gave as a wooing gift to him, when he was under hire and wages to her father (and these are its virtues ; when he has it, or anyone else who keeps it for him, has it, no abatement will come over his strength) ; and the bowl of the King of France, which he took with him after killing the king himself (and these are its virtues ; every one who washes himself out of it every year, old age or want lies not on him) ; and the ring of the King of India, that is, of his own father, and there is a lovely, precious jewel in the head of that ring (and these are its virtues ; one who looks on it, if he be wounded and sore, will be sound and healed of his wound at last). And when his road leaves the steading, he leaves those jewels to keep them with the queen of the Amazons. And I do not think that there is on the back of the world a knight or champion fit to fight with him, for the greatness of his druidry and the excellence of his wisdom and nobility, and the greatness of his strength and his self-confidence. And there thou hast my news," said the old man, "of everything whereof thou hast asked of me."

Sir Galahad loosens the old man after that, and he and the Crop-eared Dog sat and ate their fill of food of precious, easily-eaten meats and of smooth, intoxicating, pungent, fermented drinks ; and they went after that to sleep and long slumber. And they arose early in the morning on the morrow, and Sir Galahad asked the old man to give them knowledge how to go to the place of the Dark Cave ; and they proceeded to the Dark Cave, and found it.

Iy annrin aoubairt an Matora Maol le Sij Balthuair—

“Fuijig ‘ran doapar iy neapa do ‘n tír, agus congaitb an
 rlabhra ro oim-ra i o’ láim, agus crat go daingean é: agus 100
 maéat mire o’ ionnruide na luinge agus beirdeat i bpolaé
 innce. Agus mar éluinpear Ritipe an Lócpainn fuaim an
 trlabhra agat-ra, raoilpiú pé gur mire do beirdear ann;
 agus do beapair pé agair ar an luing, agus déanpaot-ra
 comrac fup. Agus muna bpaşam mar rin é, iy dóig go 105
 bfuigir ar don éor é.”

“Iy maic an éomairle rin,” ar Sij Balthuair. “agus iy
 cóir a déanamh.”

Annrin do leis an Matora Maol ar pnám na paipre
 agus na mói-mapa é, o’ ionnruide na luinge: agus téir 110
 i bpolaé ró éiríóib innce. Cratár Sij Balthuair an
 rlabhra iar rin: agus an tan do éuala Ritipe an Ló-
 cpainn fuaim an trlabhra ag a épaat, éug éirge aélám
 o’ ionnruide na luinge.

Iomtúra Ablaig ingine feargura fínn, do poilirgeat 115
 ói tré bpaoréaé Ritipe an Lócpainn do beir ‘ran éigean
 rin. Do éur bpat uairne uimpe. agus éug foiléim áro
 uatbápac uirpe o’ ionnruide an toir; agus iatár a dá láim
 ró Ritipe an Lócpainn, agus aicir cealg Sij Balthuair
 agus an matora maoil do; agus aoubairt nac paib conair 120
 eolaé aige aét i gcionn a bíóba agus a eapapá, eaóón
 an matora maoil do bí ‘ran luing, agus Sij Balthuair do bí
 [i] noapar na huamha; “agus sibé díob rin gur a paéair, ní
 éioéair plán uair.”

Ó o’ éuala Ritipe an Lócpainn rin, do himeagluigéat 125
 uime go mói.

“Ná bíó eagla nó uamhan oir,” ar Ablaé, “óir do éug
 mire cuprac go ndéilb n-éagramail bpaoréaécta liom ar
 amap na huamha. agus paéam ar don ann gan fíor díob-
 pior.”

Then said the Crop-eared Dog to Sir Galahad :—

“Wait in the door next to the land, and keep this chain that is on me in thy hand, and shake it stoutly; and I shall go to the ship and be hidden in it. And when the Knight of the Lantern will be hearing the noise of the chain thou hast, he will think that it is I who am there; and he will make for the ship and I shall fight with him. And if we do not get him thus, there is a hope that thou shalt get him in any case.”

“Good is that counsel,” said Sir Galahad, “and it is right to follow it.”

Then the Crop-eared Dog let himself to the ship, swimming the sea and the ocean, and goes into hiding under chests in it. Sir Galahad shakes the chain after that, and when the Knight of the Lantern heard the noise of the chain shaking, he made a sudden start towards the ship.

As for Abhlach daughter of Fergus the White, it was revealed to her through druidry that the Knight of the Lantern was in that strait. She put a green mantle around her, and gave a high, dreadful, light leap to the tower; and she joins her two hands round the Knight of the Lantern, and told him the trick of Sir Galahad and the Crop-eared Dog; and she said that there was not a way known to him but against his foes and his enemies, namely the Crop-eared Dog who was in the ship, and Sir Galahad who was in the door of the cave. “And whichever of them thou goest to, thou wilt not come sound from him.”

When the Knight of the Lantern heard that he was greatly terrified thereat.

“Be not affrighted or alarmed,” said Abhlach, “for I have brought a canoe with various druidic shape with me to the cave, and we will go together in it without their knowledge.”

Annpin gluaip Ríodhe an Lóchrainn agus Abhlac o' ionn-
ruide an cupraig le thaoirdeacht Abhlac, gan motuigad to 'n
matha maol. Fá cian leir an matha maol do bí Ríodhe
an Lóchrainn gan teacht cuige; agus deapcar peada de, agus
éonnairc an cupraic fead a maóiric uairt 'ran bpaiprige, agus 135
aithneagur supab é Ríodhe an Lóchrainn do bí ann.

Agus fá himpniómach de rin é, agus éainig cum na
huama mar a maib Sipi Balbuaio, agus o' innir do Ríodhe
an Lóchrainn o' imtesacht uairt.

"Agus a Sipi Balbuaio," ar pé, "ná bíod tuippe oit-ra 140
trío rúto: óir do beipum-re mo bpaicari píor, go píppir mé
an toman móra uile nó go bpaigeam é, agus go noioigal-
pam ar mapla pair."

III

Agus aoubairc Ríodhe an Lóchrainn le Abhlac gan comnuide
do deanamh nó go mberoir i noileán na mban gCioé-
loircte.

Annpin do cuip an matha maol agus Sipi Balbuaio an
long ar muiir agus ar móir-faiprige ar loig Ríodhe an 5
Lóchrainn agus Abhlac; agus ní deapnadar comnuide go
pángadar Oileán na mban gCioé-loircte. Agus do foill-
rigead rin tré thaoirdeacht o' Abhlac; agus o' pás [rí] péin
agus Ríodhe an Lóchrainn an toileán tré thaoirdeacht. Agus
do cuairt Sipi Balbuaio agus an matha maol ag riubal an 10
oileáin, nó go toápla an bantracht oitá; agus mar do
éonnairc na mna agus riad péin a gcéile, do peapad com-
pac tréan timneapnach oian oápacach maóta náimtheamail
meap micéillirde eatoritá. Agus dob í cpioé an cómpaic, sup
cuip an matha maol agus Sipi Balbuaio an cómpaic ar 15
na mnaib fá deoir, agus sup cuiteadar leo uile áct an
bainpíogán amáin. Agus do cómpaicis rí péin agus an matha

Then the Knight of the Lantern and Abhlach went to the canoe, by the druidry of Abhlach, without the Crop-eared Dog perceiving it. The Crop-eared Dog thought the Knight of the Lantern was a long time without coming to him; and he looks beyond him, and saw the canoe the length of his sight from him on the sea, and perceives it to be the Knight of the Lantern that was in it.

And he was distressed thereat, and came to the cave where was Sir Galahad, and told him the Knight of the Lantern was gone from him.

“And O Sir Galahad,” said he, “be not troubled thereby, for I give my true word that I will search the whole great world, till we find him and avenge our despite upon him.”

III

AND the Knight of the Lantern said to Abhlach not to delay till they should be in the island of the Amazons.

Then the Crop-eared Dog and Sir Galahad put the ship on the sea and on the ocean in the track of the Knight of the Lantern and of Abhlach; and they made no delay till they reached the Island of the Amazons. And that was revealed by druidry to Abhlach: and she herself and the Knight of the Lantern left the island by druidry. And Sir Galahad and the Crop-eared Dog went walking the island till the women met them; and when the women and they themselves saw one another, a strong, violent, long, raging, valiant, hostile, active, mad combat was fought between them. And the end of the combat was that the Crop-eared Dog and Sir Galahad won the fight on the women at last, and that they all fell before them save only the queen. And she herself and

Mhaol pé éirle ; agus tuitear an ríogán nír an matha mhaol
 i bpoiricéionn an cóirpaic. Annpin gluaireadar éum an
 tóunair. agus do fuaireadar peoir Ríorpe an Lócrainn, (easóh 20
 cupa ríog na hloiruarde agus ríceal ríog na ffraince agus
 páinne ríog na hlnroia) agus tugaadar leo iad uile, maille pé
 ríoga peot an tóunair ; agus o' fásadar an tóun 'n-a tóigir
 tónnruat tóariglarpaic, agus doubairt an matha mhaol gur
 rcar mórán o' a tóaróiréac pé Ríorpe an Lócrainn, ó do rcar 25
 na peoir rin nír.

IV

Iar rin ionnpuiré an long ; agus do bíteadar trí lá
 agus teora hoirde rair páile agus ar mair. agus i gcionn
 na pé agus na haimrpe rin. do éirig Sir Dalbuaré i gcraon-
 óig a luinge, agus deapcar na ceirpe háirde 'n-a éimceall.
 agus do éonnapc taob taitneamhaic típe agus forcar ríor- 5
 álainn oileáin uada, agus ro innir rin do 'n matha mhaol.

“Seol-ra an long o' ionnpuiré an oileáin rin,” ar an
 matha mhaol.

Do rinne Sir Dalbuaré amlaí, go tugaadar leatad a
 taoidé do 'n trídíg sil gairmíg do 'n luig. Ir annpin ro 10
 fiarruig Sir Dalbuaré do 'n matha mhaol, “Cia an éiríoc
 rin ?”

“Cíoc na Beiginpe an éiríoc-ra,” ar an matha mhaol,
 “agus Rí na Beiginpe ir truat agus ir tigeapna fuiré, agus
 ir cliaimain oó Ríorpe an Lócrainn é, agus ir tóig liom-ra 15
 gurab an-fochar atá pé anoir. agus iméig-rí móim-ra
 éum an tóunair ; agus innir gurab fear tána cáinis le tán éú,
 agus beir an fearán glan-airgí ro agam-ra leat (ir cuirle
 éuile tóom péin) ; agus oá breicféa-ra Ríorpe an Lócrainn
 irteac, peinn an fearán agus preagarpa-ra go deag-éapair 20
 éú. agus fuiréac-ra amuig, agus brat tóaróiréac a
 m' éimceall, i gcraic nac breicféad don neac mé.”

the Crop-eared Dog fought together, and the queen falls before the Crop-eared Dog at the end of the combat. Then they went to the fort and found the treasures of the Knight of the Lantern (namely, the cup of the King of Iorruaidh and the bowl of the King of France and the ring of the King of India), and they brought them all with them, together with a choice of the treasures of the fort ; and they left the fort in red-brown, ruddy-blazing flames, and the Crop-eared Dog said that much of his druidry was taken from the Knight of the Lantern since those treasures were taken from him.

IV

AFTER that they come to the ship ; and they were three days and three nights on the brine and the sea. And at the end of that season and time, Sir Galahad climbed up the mast of his ship, and he views the four quarters around him. And he saw a pleasant land-side and the very beautiful shadow of an island away from them ; and he told that to the Crop-eared Dog.

“Steer the ship to that island,” said the Crop-eared Dog.

Sir Galahad did so, so that they gave the breadth of the ship's side to the white sandy shore. Then Sir Galahad asked of the Crop-eared Dog, “What is that land ?”

“This is the land of Little-isle” said the Crop-eared Dog, “and the King of Little-isle is lord and ruler over it, and the Knight of the Lantern is his son-in-law, and I am sure that he is very near now. And go thou before me to the dwelling ; and tell that thou art a poet who hast come with a poem, and take this whistle of fine silver which I have, with thee (it is my own pipe of music); and if thou shouldst see the Knight of the Lantern inside, blow the whistle and I will answer thee full speedily. And I will wait outside with a druidic robe about me, so that not a person shall see me.”

“Ih maic an comairle rin,” ar Sij Dalbuaio.

Agur do gluar poime gur an tóinad agur bainear béim barépaínn ‘ran topar. Do innir gur fear tána é táinig le 25 tán cum an níos, agur do léigead ipthead é; agur do fuair Ritipe an Lócpaínn ipthead póime, agur i n-aímpir a tána do gabáil peinn pé an feadán. Dearcar Ritipe an Lócpaínn fair, agur aicnígear supab é feadán an Mätorä Maoil do bí ann. Agur éirígear i n-a fearaí o’ fásáil na bpuiríne. Agur 30 ní mór go páinig leir a fásáil an tan do táinig an Mätorä Maoil ipthead, agur buailear fá ‘n teaglaic agur gabar as a n-oipthead agur as a n-áicúmad ionnar naéar fás fear pé céile toib nó go tóarla an pí péin iur agur do comairleic pé péin agur an pí pé céile: agur ba hé críoc an comairle, 35 an pí do éitrim iur an Mätorä Maoil.

Iar marbad an níos agur a muinntipe amlaio rin, do labair an Mätorä Maoil pé Sij Dalbuaio agur ip é aoubairt: “Ih i comairle ip inóeanta tóinn anoir, fanamain annro go ceann naoi tórad, agur paolpíó Ritipe an Lócpaínn gur 40 gluarpeamar ar, ó naic bpuil fear innirte rcéil beo o’a tóream; agur fillpíó pé cum an tóin-pe arí, o’ fásáil rcéala an níos agur a muinntipe: agur do geabam le n-a marbad mar rin é.”

“Ih maic an comairle rin le tóanam,” ar Sij Dalbuaio, 45 “agur ip cóir a tóanam.”

Fuirigíó iar rin go ceann naoi tórad, agur ‘ran trád tóiréanaic táinig Ritipe an Lócpaínn do ‘n oileán, agur fearcar tré fuinneogab an tóin. Agur do connair na colna uirparbada agur na corpa críóiréarisa ar uplár na bpuiríne, 50 agur Sij Dalbuaio agur an Mätorä Maoil i n-a bpuiríne. Uíotgar Ritipe an Lócpaínn go háóbal-mór, agur leigear i néallab nime agur i bpuirí na fíormaiminte é, ionnar naéar fíor toib cá háirí do céirpe háiríob an tomain i n-ar gab pé uála.

“Good is that counsel,” said Sir Galahad.

And he went straight forward to the dwelling and strikes a blow of the knocker on the door. He said that he was a poet come with a poem to the king, and was let inside; and he found the Knight of the Lantern inside before him, and in the time of producing his poem he blew the whistle. The Knight of the Lantern looks at it, and recognises that it is the whistle of the Crop-eared Dog that was there. And he rises up to leave the palace. And scarcely did he manage to leave it when the Crop-eared Dog came inside, and smites the household, and takes to destroying and confounding them so that he did not leave a man with his fellow, till the king himself came on him, and he and the king fought one with the other; and this was the end of the combat, that the king fell before the Crop-eared Dog.

After killing the king and his people in that fashion, the Crop-eared Dog spoke to Sir Galahad, and thus he said: “This is the advice we must follow now, to stay here to the end of nine days, and the Knight of the Lantern will think that we have gone away, since there is not a man to tell a tale alive of his people. And he will return to the fort again, to get news of the king and of his people; and we shall get him to kill him in that manner.”

“Good is that advice to be followed,” said Sir Galahad, “and it is right to do it.”

They wait after that to the end of nine days, and on the last day came the Knight of the Lantern to the island, and looks through the windows of the fort. And he saw the mutilated corpses, and the blood-red bodies, on the floor of the palace, and Sir Galahad and the Crop-eared Dog with them. The Knight of the Lantern gives a great start, and lets himself into the clouds of heaven and the expanse of the firmament, so that they did not know which quarter of the four quarters of the world he took in going from them.

Ro éirigh an Mátora Maol agus Síu Dalbuaire iad rin agus ius riad roga reot an tóinair leo; agus ro fásaidhreot an tóin 'n-a dóigirí óonnuairt dearglarrais, agus o' ionnruig-eatari an long.

V

Agus ní haicirtear a n-eactra nó a n-imteacta go rian-satari go hoirtear na heigipte. Ir annsin ro farruig Síu Dalbuaire do 'n mátorá maol, "Cia h-í an éiríoch rin?"

"Crióch na heigipte an éiríoch rin," ar an Mátorá Maol, "agus ní na heigipte ir triad agus ir tigearna fuircti, agus 5 ir cliamain dó Ritíre an Lócrainn é; agus ir compánac cómgarceadac do Ritíre an Lócrainn mac ríog na heigipte (eadóin Sruasac na hInneirí): agus ir í ingean ríog Tíre na mBeo do rinne a n-oileamain agus a n-áirí-leapugad ar don, agus ir é mac Ríog na Sreige ro altam iad." 10

Da hiongnad móir le Síu Dalbuaire na rcéala rin o'fásail as an Mátorá Maol; agus ir é ro riad—

"A compánais agus a cuideacta na páirte," ar ré, "atáim féin cian-tuirpead ó éirteal mara agus móir-éire. Do b' áil liom atcuinge o'fásail uait, ar srad heimig agus 15 do gairce, ó tárla tréimpe fada i o' farrad agus i o' cuideacta mé."

"Cá hatcuinge rin?" ar an Mátorá Maol.

"Do b' áil liom rcéala o'fásail uait-rí, cia tú féin, nó cread do cuir 'ran muet rin tú, agus uplathra daonna 20 asat?"

"Ní maít liom-ra na hatcuingíúe rin o' iarrairí orim," ar an Mátorá Maol. "Sídéad inneorat duir-re é. Mac do ríog na hInnia mire, agus alartamann longantac m' ainm; agus ingean ríog na sCaolac mo mátar, agus Niam Nuad- 25 éiríoch a hainm. Agus do ius rí ceatari mac maít eile

The Crop-eared Dog and Sir Galahad arose after that, and they took their choice of the treasures of the fort with them; and they left the fort in red-brown, ruddy-blazing flames, and went to the ship.

V

And their adventures or their journeys are not related till they reached the coast of Egypt. Then Sir Galahad asked the Crop-eared Dog, "What is that land?"

"That is the land of Egypt," said the Crop-eared Dog, "and the King of Egypt is lord and ruler over it, and the Knight of the Lantern is *his* son-in-law; and a companion brother in arms to the Knight of the Lantern is the son of the King of Egypt (namely, the Champion of Inneireadh) and it is the daughter of the King of the Land of the Living who nourished and brought them up together, and it is the son of the King of Greece who was their foster-father."

Sir Galahad thought it a great wonder to receive that news from the Crop-eared Dog, and thus he said:—

"Companion and sharer of friendship," said he, "I myself am worn and weary from journeying by sea and continent. I would like to get a request from thee, for the love of generosity and thy valour, since I have been a long while in thy company and fellowship."

"What is that request?" said the Crop-eared Dog.

"I wish to get news of thee who thou art, or what put thee in that form, with human speech?"

"I like not those requests to be asked of me," said the Crop-eared Dog. "However, I shall tell it thee. I am son of the King of India, and Alastrann the Wonderful is my name; and the daughter of the King of the Caolachs is my mother, and Niamh the Fresh-formed is her name. And she bore four good

asur mire do m' aṭair; asur do éinn an élañn rin tar
 élañnaib píos asur pói-tigearna an domain móir uile ar
 méio ur-áirde,¹ ar máire, ar inneall, asur ar éascorc. Do
 tairtuig ar máair, (eathón Niam Nuad-époṭac) asur do tug 30
 an pí bean eile d'a héir, (eathón Libearin Lánfolar ingean puig
 Spéige); asur do pug pí mac d'ó (eathón Ritirpe an Lócpainn.
 asur ir ar a loig atámaoir anoir); asur ir as a d'áir,
 Spuagac na Sarguinne, do hoilead é.

“Lá n-don d'a maib Ritirpe an Lócpainn asur a máair as 35
 mairt pé n-a éile i ndún píos na hInnia, do labair an
 máair púir an mac, asur ir é adubairt—

“‘A mhic d'il gáadair,’ ar pí. ‘ir urur tuir a beir go
 maic, óir ir iomda óir asur airgid as t’ aṭair péin asur
 asam-ra, asur ní bfuil d'oisiruib orpáinn ac túra amár.’ 40

“Óir do raol pí nac maib do élañn as an pí as Ritirpe
 an Lócpainn i n-donar. Iar n-a élor rin d' óglac do muinn-
 tir an píos, adubairt go maib oisirde maic iomda as an pí
 d' a éasmar; asur go mbaṭ fearr gac don aca mar oisre
 'nā eipean. Iar n-a élor rin do 'n mbainpíosan, do feargac 45
 go hiomarcac í, asur tángatar airgeana éasraimla báir dī,
 asur tug máire ar mhio-máire asur dealb maic ar d'oisirde;
 asur fiarpuigear de ‘cia hiaṭ na hoisirde rin?’

“‘Aṭair’ ar pé ‘cuigear mac maic as an pí; asur dá
 mbaṭ don pí ar an domain móir uile, ac a d'iol do élañn 50
 ionnta.’

“Táinig an pí do lāair iar rin, asur fiarpuigear an bain-
 píosan de epeac pác maib a éom-maic rin do élañn airge gan
 fíor dī péin; asur adubairt nac fearr do beac léi a mac
 péin 'nā gac don d'oisir. Adubairt an pí annrin ‘ní ar olc 55
 leat-ra, a bainpíosan, nac tucgar mo élañn do d' lāair;
 ac sup élañn pluair asur rocpairde gac don d'oisir. asur nac
 otioeapadair do m' lāair-pi ac an uair ba mian leo péin.’

¹This word is not very legible, and the reading not certain.

sons besides myself to my father, and that family surpassed all the children of a king and a lord of the whole great world for stateliness, for beauty, for carriage, and for appearance. Our mother died (to wit, Niamh the Fresh-formed), and the king took another wife after her (namely, Libearn Full-light, daughter of the King of Greece); and she bore him a son (namely, the Knight of the Lantern, and it is on his track we are now); and it is with his foster, the Champion of Gascony, he was brought up.

“One day when the Knight of the Lantern and his mother were playing together in the fort of the King of India, the mother spoke to the son, and thus she said :—

“ ‘My dear loving son,’ said she, ‘’tis easy for thee to be in good estate, for thy father and I have much gold and silver and we have no heirs but only thòu.’

“For she thought that the king had no children save only the Knight of the Lantern. After hearing that, a youth of the people of the king said that the king had many good heirs beside him, and that each one of them was a better heir than he. When the queen heard that she was much enraged, and there came various symptoms of death over her, and she exchanged beauty for ugliness, and shapeliness for an evil shape, and asks him, ‘Who are those heirs?’

“ ‘The king,’ said he, ‘has five good sons; and if there were but one king in the whole great world, there would be children to satisfy him among them.’

“The king came there after that, and the queen asks him why had he such a good family without her knowledge; and she said that she would not prefer her own son to any of them. Then the king said ‘It is not in despite of thee, O queen, that I have not brought my children before thee; but because each of them is head of an army and a host, and because they would never come before myself except when they desire.’

"Sivéal' ip é shiocar do pinne pipe, p'ior asur teac'ta do cúir ar éionn a hac'ara (eas'ón p'iosh Spéige), gan p'ior gan moctusa' do p'is na hIn'ia; ionnar an uair do éluirpea' p'í na hIn'ia p'í Spéige do teac't o'a ionnpur'de, so scuirpea' p'ior ar pluas'aib na hIn'ia asur ar a éloinn féin so háip'te, ionnar so b'p'isgea' p'í pinn féin ar don l'á'air, le t'p'as'iv'eac't asur dia'blai'v'eac't o' im'it p'orainn. Asur ip am'la' do b'iv'eamar an uair pin, asur p'ean'oir p'iora'c p'ipeola'c i'ar sc'iora'c op'ainn éul do l'á'air na bainp'ios'na ar eagla t'p'as'iv'eac'ta nó dia'blai'v'eac'ta o'im'it op'ainn t'p'e p'ua'c asur t'p'e m'iorcair.

"Oála p'iosh Spéige so n-a o'p'eam, é'ang'ara so ep'io'c'aib na hIn'ia: asur i'ar n-a élor pin do p'is na hIn'ia, do cúir p'ior asur teac'ta op'ainn féin asur ar pluas'aib na hIn'ia uil'e mar don p'inn, i'oir t'p'ua'c asur t'igear'na, milea' asur sc'aircea'v'a'c; asur é'ang'am'ar féin p'ó sc'air'na ar n-a'ara, maille p'e hé'ir'ois'ib líoga lán-m'airea'c'a asur so sc'ula'v'eac't'aib áille il'v'eal'ba'c'a ó'p'p'na'itea'c'a p'orainn.

"Asur i'ar o'teac't i mearc na pluas'ib o'úinn, ní p'uib neac', p'ir nó mná ann, ba mó mola'c op'ainn, asur ba mó l'ú'c'á'ipe p'iom'ainn, ioná an p'ios'gan; asur a'v'u'ba'it na'c p'á'ir do v'eac't p'í p'e n-a mac féin, eas'ón R'ioipe an l'ó'c'p'ainn, 'n'á le sc'ac don asainn. Asur do éua'ir p'í mar a p'uib a hac'air, eas'ón p'í Spéige. asur a'v'u'ba'it p'ur so p'uib eagla uip'p'ei so mbainn'p'im'ir-ne an o'is'p'ieac't o'a mac féin (eas'ón R'ioipe an l'ó'c'p'ainn), ac't muna o'toip'm'ircea'c so l'ua'c pinn. Asur a'v'u'ba'it an p'í sup'ir é'oir pin do o'éana'm gan moill. Asur i'ar mbe'it do p'is Spéige naoi l'á'ite asur naoi n-o'ir'ó'ce 'ran In'ia, é'ug lán' p'or im'v'eac't; asur p'o innir sup'ir é'ip'is co'ga'c mó'p'asur coim'blio'c't i'oir é féin asur p'is p'rainnce, asur sup'ir m'uan leir p'í na hIn'ia do o'ul leir féin do é'om'mó'ra'c an é'oga'ir pin, asur pinn féin o'p'á'g'a'il 'ran hIn'ia i b'p'ap'ia'c na bainp'ios'na; am'ail mar do é'as'ap'c p'iri so ceal'ga'c o'ó. Do cúir ar n-a'air

“However, this is the trick she played, to send news and messengers to her father, the King of Greece, without the knowledge or perception of the King of India; so that when the King of India should hear that the King of Greece was come to him, he would send news to the hosts of India, and especially to his own children, so that she would get ourselves into one place, to practise druidry and devilry upon us. And thus we were at that time, with a learned and very knowing old man having forbidden us to go to the queen for fear of her practising druidry and devilry on us through hatred and enmity.

“As for the King of Greece and his company, they came to the borders of India: and when the King of India heard that, he sent news and messengers to ourselves and to the hosts of all India together with us, both chiefs and lords, soldiers and champions; and we came at the call of our father, with becoming, lovely vesture, and with beautiful, manifold, gold-embroidered raiment on us.

“And when we had come into the midst of the host, there was not a person there, man or woman, who was greater in praises for us and more joyful over us than the queen; and she said that she would not be better in the eyes of her own son, the Knight of the Lantern, than of every one of us. And she went where was her father, the King of Greece, and said to him that she was afraid that we would take the inheritance from her own son (the Knight of the Lantern) unless she quickly hindered us. And the king said that it was right to do so without delay. Now, when the King of Greece had been nine days and nine nights in India he set about departing; and said that there had arisen great war and conflict between himself and the King of France, and that he desired that the King of India should go with himself to assemble that battle, and leave us in India with the queen; as she taught him treacherously. Our father counselled us to

comhairle orainn panamain aici, agus do pinneamair amhairt.

"Dála na píogá rin, gluaipio rómpa maille mé n-a rluagáib
 gur an bfhainne; agus t'fásadair rinn féin i bpoctair ar
 learmáctara. eadón libearin lánfolar. Annpin do eus ar ⁹⁵
 learmáctair léite rinn i bpoct ró leat, agus do dail rí
 fleat dóbail-móir fuata agus ríi-míorcarre orainn, agus do
 éur rí ar éad meirce agus meatóruighe céille rinn; agus
 imir oraoiréadé agus diaiblaireadé orainn, ionnar gur éur
 i moct éur con allta rinn, eadón truír agann i moct 100
 trí fearcón, agus an tóir eile i moct dá fás.

"Agus do gheardair com agus gádar an tóndair rinn.
 agus do éur ar teiceat agus ar ionnarbad i leicimeall
 na eirice rinn, i ngleannraib thámpa do-eólar. Agus do
 bídeamair peal cian agus aimpear fada as dianreaoileat ¹⁰⁵
 maoiné agus rppéirde ar learmáctara; agus níor élor don
 focat t' ar rcealraib ó rin amad. Mar rin tóinn nó gur
 toréurigeat na fása rin do bí agann uainn féin. agus gur fús
 gac fás aca ceirre eunteán téas; agus t'fár oirdearita
 na gceunteán rin go luat. Agus do pinneat comhairle linn ¹¹⁰
 ann, inna t'fásáil agus a dól do 'n fíreas, do díogal na
 comhairle rin eus ní fíreige t' a ingin féin cum rinn-ne do
 málairt nó do mío-éorugad.

"Do eiríochuigeat an comhairle rin linn, gur gluaireamair
 rómainn do 'n fíreas; agus do bídeamair bliadain innce, ¹¹⁵
 agus do tionnreanamar ar ndíogaltar do éur i ntolúr, an
 dianreaoileat rppéirde na fíreige.

"Adt atá níó céana, ní háirmpíreair go bpuinne an bpiata,
 agus go fóirdeann an beata, an t-ár féinnit agus fear
 ága, an tóit agus an díogbáil, an reaoileat an reannra ¹²⁰
 agus an beorcadat, eusamair ar dainib ar rppéir agus ar
 ainmhintib na fíreige. Do éadair deas-éaineada i n-úirdear-
 bairt gur an píog; agus do cinneat comhairle leo, com agus
 gádar na fíreige agus na gceirde fá cóinneara dób do

stay with her, and we did so.

“As for those kings, they go with their hosts straight to France; and they left ourselves with our stepmother Libearn Full-light. Then our stepmother took us with her to a place apart, and apportioned an immense feast of hatred and spite on us, and she put us in the way of drunkenness and light-heartedness; and she played druidry and devilry upon us, so that she put us in the form of five wild dogs, three of us in the form of three male dogs, and the other two in the form of two bitches.

“And the dogs and beagles of the dwelling barked at us, and put us in flight and in banishment in the borders of the land, in dark valleys hard to know. And we were a long time and lengthy period wrecking the substance and dowry of our stepmother, and not a word of news of us was heard from that out. Thus were we till those bitches that were with us were pregnant from ourselves, and till each of them brought forth fourteen whelps; and the exploits of those whelps spread swiftly. And we took counsel there to leave India and go to Greece to avenge the advice the King of Greece gave to his daughter to change or to discomfit us.

“That counsel was resolved on by us, so that we went straight to Greece, and were a year in it, and we commenced to make our *révenge* sufficient, by destroying the wealth of Greece.

“Howbeit, to the end of the world and to doomsday there cannot be reckoned the slaughter of champions and warriors, the loss and damage, the scattering, the confusion and the active lopping down we gave to the people, the wealth, and the animals of Greece. The king lost good rents; and a counsel was decided on by them to collect the hounds and the beagles of Greece and of the nearest territories, to

éruinneasó ar don láchari agus ar don ionasó ; agus a toul 125
 o'ionnpuirde an gleanna a riabamari, agus realg agus riadac
 do déanam riopainn. Do críochnuigeasó an comairle rin leo,
 agus éansasóar o'ar n-ionnpuirde so gleann na sCon nSams,
 (óir do b' é rin ainm an gleanna, ó'n scomhnuirde rinneamari
 féin ann).

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“Do rriachnuigeasó agus do rriasonasó an trealg féin leo i
 otimceall an gleanna, ionnar nac nreacóar don i n-a beata
 beo ar uinn, aet mipe féin i m' donari ; agus do bi uaim
 damgean do-eolair ir an ngleann, agus do b' eolac dam-ra
 so maié i. Gluairim riomam o'a hionnpuirde, agus téiróim 135
 irteacó innre do m' folac féin oirra. Agus do leanasóar uile
 mé, riopó coin, sasóari, agus dasóine, agus do b' áil leo an
 uaim do lorcasó oim. Agus an tan do connaric mipe an
 uaim as a oiricúasó oim, agus mo bíodóaróe agus m'ear-
 casóaró im' timceall, agus san casó nó compánac do 140
 m' sóipe do bpeic riuracóta óam, do líon mé o'féirg agus
 o'rioc, agus o' éirg mo mheanman agus mo bpié, agus do
 riúuam mé so mbaró féarri óam an uile báp o' pásgail 'ná
 mo lorcasó, agus fóir so mbaró oiróire óam mé féin do
 oíogail ar mo namasó 'ná báp o' pásgail i n-arcasó. 145
 Téiróim amac iari rin, agus tugaim asóar ar na rluaricóib ;
 agus do rié riadó mo coinne, riopó coin sasóari agus dasóine ;
 agus do ionnpuirde mé iasó-ran san páilligé, agus sasóim as
 a n-oirleac agus as a n-aéóumacó ionnar so n-imóeóacó
 briaméan cíocracó confasóac ó'n scolann so céile oíob. 150
 lonnur supab é an oíogóail uaim-re pá óeoiró, easóón, deic
 naonóari agus realc scéacó riopóie arriacóac, i bpeasómar
 riopcaró-pluag. Agus do bídear féin cneasóac créacóac ó
 gonasó ionróa na n-arim agus ó fórlann an comlainn ; agus ir i
 comairle do críochnuigeasó liom, toul o' ionnpuirde riogó Sféirge 155
 agus comairce do glacasó aige. Agus an áit a bpacó mé
 poball an riogó, téiróim o'a hionnpuirde agus beirim eiteall

one spot and one place; and to go to the glen where we were, and to make a chase and a hunting against us. That advice was resolved on by them, and they came towards us to the Valley of the Rough Dogs (for that was the name of the valley, from our own staying there).

“The chase was extended and turned about by them around the valley, so that not one of us came from it in his living life save myself alone; and there was a strong cave, hard to know, in the glen, and I knew it well. I go straight towards it, and come inside to hide myself from them. And they all followed me, hounds, beagles, and men, and wished to burn the cave on me. And when I saw the cave darkening on me, and my foes and enemies about me, without a friend or companion near me to bring me help, I filled with anger and wrath, and my courage and my strength arose, and I thought it was better to die any sort of death but burning, and further that it was more fitting for me to avenge myself on my enemy, than to die to no purpose. After that I came out and face the hosts; and they ran against me, hounds, beagles, and men; and I approached them without delay, and began to destroy and maim them, in such wise that a hungry greedy raven would go from one body to the other. So that this is the loss I inflicted on them at last, seven hundred and ninety powerful knights, not counting the rabble. And I myself was hurt and wounded from many cuts of the weapons and from the violence of the battle; and this is the advice I resolved on, to go to the King of Greece and take protection of him. And the place where I saw the people of the king, I come there, and I take a bird-like flight into the

éineamail i n-uéct an míog, agus iadainm mo t-á éiríob torais pó n-a bpiágar. Agus mar to éonnapic an pí rin, to labair fup na pluasab agus o' pógar dóib san t-íogbáil ar bit to 160 t-éanam t-am. Agus to miz leir go caear na h-áine mé. agus to éur an plabpa ro oim."

"Deir buairt agus beannaéctain, a éapaito spádaig." ar Sip Dalbuar, "ní éuala mé puam péal ba binne agus ba reithe liom, 'n-á an péal rin to' innir t-á t-am anoir. Agus ar spá 165 heiníg agus to gairce, innir t-am éionnap to bainear to éluar agus t' eapbail toic."

"Inneorao go deimhin," ar an Mätor Mäol. "agus ní bpuil 'ran toman péal ip meara liom, agus pór ip mó tpuaisge 'n-á é. Óir i n-oirao éurite imróitne oim to' oic agus 170 to' anpailann, to bí mé fá muipe agus fá onóir móir ag an pí: óir to éur pé go paib éall agus cumine t-áonna agam. agus uime rin ní leigear ar ioncáib don-tuine 'ran n-ápis mé ó n-a p-éompa péin amac, ar eagla toiré-neit ar bit to t-éanam oim. agus to bí mé amair rin ag an pí go ceann 175 amirpe áurite p-á t-á t-áir rin. nó go t-áiníg Ríorpe an lócpainn to'n n-ápis; agus to éuala pé mo t-áapcáil péin to beit ann, agus mo áitín sup to 'n éloinn to éur a m-áair pó g-éara mé; agus t-áiníg to 'n é-áair, agus mar nar leig an eagla t-ó mipe to m-áirao nó to m-íocp-áirao 180 (óir to bí p-íor áige nac leigear an pí ar ioncáib don-tuine 'ran n-ápis mé ar a p-éompa péin amac) to gair pé m-éan to 'n pí (e-áon t-éirp-íur a m-áair péin) fá mipe to éur cum báir: agus to g-éall pí rin to t-éanam."

"Agus lá n-don to' a t-é-áir amac ar an b-áit-é agus 185 to' fá mipe i n-a p-éompa péin, t-áiníg an m-éan i m' p-áirao annir, agus to éur pí puam-b-é-áir toiré-áirao oim, ionnap sup t-éirp 'mo t-éirp puam agus p-íor-é-áirao. agus t-á pí áitín p-éine p-éiré-éirpe amac agus to bain mó t-á éluar agus m' eapbail toim: agus to b' áil leir mo 190

breast of the king, and closed my two fore-paws under his neck. And when the king saw that, he spoke to the hosts and commanded them to do no injury to me at all, and he took me to the City of Athens with him, and put this chain upon me."

"Victory and blessing be thine, my dear friend," said Sir Galahad, "never have I heard a story sweeter and sadder in my opinion than thou hast told me now. And for the love of generosity and of thy valour, tell me how thy ears and thy tail were cut from thee."

"I will tell, indeed," said the Crop-eared Dog, "and there is not in the world a story I think worse, and which is fuller of sadness than that. For after putting on me protection against evil and violence I was held in great affection and honour by the king, for he understood that I had human sense and memory. Wherefore, he would not let me under the protection of a single person in Greece outside his own chamber for fear of something evil being done me. And thus I was with the king to the end of a long time after that, till the Knight of the Lantern came to Greece, and he heard news of my being there, and perceived I was one of the family his mother had put under *tabu*: and he came to the city, and as fear did not suffer him to kill or molest me (for he knew that the king would not allow me under the protection of a single person in Greece outside of his own chamber) he prayed the daughter of the king, that is his own mother's sister, to put me to death; and she promised to do so.

"And one day when he went out on the lawn and left me in his own chamber, the girl came to me and put a sleep-spell of druidry upon me, so that I fell into a stupor of sleep and long slumber. And she took out the blade of a sharp-pointed knife, and cut from me my two ears and my tail, and she wished to behead me. I start from my sleep on being

tóiceanna. Dúothsaim-ra ar mo fuan ar mo shorcuas. Agus
 túsar teibead agus tréan-earraing ar an trlabha, agus
 bhuirim an cúro do bí i ngsneamais de. Agus túsar ríde
 rannasac fíoréalma do m' éirib éorais do 'n inshin, sur
 leigear a habas agus a hionas ar eirte. Agus téirim ar an 195
 braithe amas, agus túsar asaid ar na fíoréirib do dúogail
 mo éreac agus m' earonóia fíoríia. Agus do éomraicigear
 fíu, ionnar sur mairbar uimhir do-áirneas díob; agus do
 éomraicigear féin agus an ní mé éirle. agus doob í éiríob
 an éomraic, an ní do éirteam liom; agus gabaim as cup 200
 ar na nshéasac ó fíorin go hoirde. Acet atá níó éana,
 nó go n-áirmpíre ar féar fíirde, agus gaineam trídá. agus
 tuitleabair fead, agus réalta nime, ní féirir innirín nó
 áirneam do cup ar ar éirte liom do fíoréirib na shéirge míir
 an lá rin. agus teirdear Ríiríe an Lóiríann fíomam féin ó 205
 rin i leir, conas fíor tam ca h-áir do ceiríe háiríob an
 domáin mar gab fé uaim; agus atáim o' a éoríreac ó
 fíorin nó [go] tóiríia leat-ra mé as an tíobíat. agus ir
 íat rin na réalaío fíaríiríir díom," ar an Matha Maol.

"Beir buair agus beannaétain," ar Sír Balbúair, "ní 210
 éualaío mo éluar íam réal ba binne agus ba mó truíirge
 nó ar éanar tam."

Agus do éualar go dúin fíor na héiríirte íaríam, agus
 íar n-áirne an Matha Maol díob éiríir an ní 'n-a gcoinne
 agus 'n-a gcomóir, agus fearar fíoréarín fáirte fíu. 215
 agus do íus leir sur an dúnas íat, agus do fíearíat
 agus fíoríatíleat go mair íat. Ir annirín do fíaríiríir an
 Matha Maol réalaí Ríiríe an Lóiríann do 'n níir.

"Ní bfuil don-focal oá réalaíir asam-ra," ar an ní,
 "agus oá mbead do béaríann díob-rí é, díir ní lúga oríir- 220
 rí Ríiríe an Lóiríann 'n-a oríir-ra féin. Díir do bí fé 'n-a
 éiríamíir asam-ra, agus do leir fé mo inshéan-ra uair, agus
 tús fé bean éirle ba meara 'n-a í. eadón inshéan fíoríir na

hurt, and I gave a tug and a strong pull on the chain, and break the part of it that was fastened, and gave an eager, valorous stroke of my fore-paw at the girl, so that I let her entrails and inwards out of her. And I come out on the lawn and I faced the host to avenge on them my wounds and my dishonour. And I fought with them, so that I killed a countless number of them. And I and the king fought together, and this was the end of the fight, that the king fell by me; and I take to slaughtering the Greeks from then till night. However, till the grass of a lawn, and the sand of a shore, and the leaves of a wood, and the stars of heaven be reckoned, it is impossible to tell or to enumerate how many of the hosts of Great Greece fell by me that day. The Knight of the Lantern flees before me from that out, so that I knew not to which of the four quarters of the world he went from me; and I am pursuing him ever since till I met thee at the well. And those are the tales thou didst ask of me," said the Crop-eared Dog.

"Victory and a blessing be thine," said Sir Galahad. "Never has my ear heard a tale sweeter and sadder than thou hast recited to me."

And they went to the fort of the King of Egypt after that, and when they recognised the Crop-eared Dog the king came to meet and join them, and gives them a hearty welcome. And he brought them with him to the dwelling and they were served and attended well. Then the Crop-eared Dog asked of the king news of the Knight of the Lantern.

"Not a word of news have I," said the King; "and if I had I would give it you, for not less is the Knight of the Lantern against me than against ye. For he was my son-in-law, and he divorced my daughter, and took another wife worse than she, namely, the daughter of the King of

Beigimpe. Agus an t-ionasó i n-ari údca liom nító éigim t'á
 pcealaib t' fásail peolpa rib-pi t'á ionnpuidé ; óir atá tóin 225
 i leit-meall na cpiúce-pe t'á ngoirtear an tóin Diañair.
 agus ip ann atá m' ingean-ra anoir, agus ip uait ainmnigítear
 í, eadón Uainpíogán an tóinair Diañair. Agus téir-pi t'á
 hionnpuidé. agus an meiró bídéar do pcealaib Ríoirpe an
 Lócrainn aici béairpaó tóib-pi íad."

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VI

Gluaipio i moé na maíone ar n-a mbáiac toócum an
 tóinair Diañair, agus fearar an ingean píoréaoin fáilte
 fhuu. O'fíarpuig an Maíora Maol pceala Ríoirpe an Lócrainn.
 Ip annpin do pinne an ingean caraoio a mapla fuu ar Ríoirpe
 an Lócrainn. Doubaipit an Maíora Maol sup úioigail pé 5
 péin cuio t'á mapla fair, agus tóá mbéairpaó air apír go
 totuibpaó air gan a-hačairiac-ra mnaoi do beir aige go foir-
 čeann a pé agus a paogail.

"Tóá otugčá-ra do bpačar fhuu pin do comall taim-ra,"
 ar an píogán, "do béairpinn a bfuil do pcealaib agam péin 10
 tuit."

Čus an Maíora Maol a bpačar fhuu pin do comall tóí.

"Atá uaim i leit-meall na cpiúce-pe," ar pí "agus an
 Uaim tóirca a hainm, agus atá tóir innte tairiá ainm tóir
 na tóir mbeann (eadón beann óir, beann aipio, agus beann 15
 pionnbpuiréne). Agus an tan tíg Ríoirpe an Lócrainn do 'n
 cpiúce-pe, ip ann a comnpuidéar pé ; agus ní bfuil plige čuige
 ačt čpío an uaim. Agus do čuata mipe go bfuil pé ann
 anoir, maille pé mo bpačar péin, eadón Spuagac na
 hlinneipio ; agus pačao-ra péin do tóanaim eolar tóib-pi ann." 20

Téirio-pe pómpa ar n-a mbáiac čum na huama tóirca.
 Agus iar počtam čum na huama tóib, do fear an ingean
 fuu ; agus do pinne an Maíora Maol colum geat de péin,

Little-isle. And the place where I think it likely to get news of him, I will guide you thither; for there is a fort in the border of this country which is called the Obscure Fort, and it is there my daughter is now, and from it she is named, the Queen of the Obscure Fortress. And go to her, and whatever news of the Knight of the Lantern she has she will give it to you."

VI

EARLY in the morning on the morrow they go to the Obscure Fortress, and the girl gives them a hearty welcome. The Crop-eared Dog asked news of the Knight of the Lantern. Then the girl made them complaint of her insult at the hands of the Knight of the Lantern. The Crop-eared Dog said that he himself had avenged some of her insults upon him, and if he got hold of him again he would make him so that he would have no other wife but her to the end of his time and his life.

"If thou gavest thy word to accomplish that for me," said the queen, "I would give thee what news I have."

The Crop-eared Dog gave her his word to accomplish that for her.

"There is a cave in the border of this country," said she, "and the Dark Cave is its name, and there is a tower in it called the Tower of the Three Gables (that is, a gold gable, a silver gable, and a copper gable). And when the Knight of the Lantern comes to this country there he lives; and there is no way to it but through the cave. And I have heard that he is there now, with my own brother, the Champion of Inneireadh, and I myself will go to get information for you there."

They go straight on the morrow to the Dark Cave. And when they reached the cave the girl parted from them; and the Crop-eared Dog made a white dove of himself and

agus éuaíó ipéacé ar fúinneos an tuir; agus to fuair
Ríóipe an Lócpainn agus Spuasac na hInneipió ipéacé as 25
imipt; agus iar bfeicpin an Mátorá Máoil to Ríóipe an
Lócpainn, to punne dá éuil to péin agus to 'n nSpuasac.
agus to éuaíó amac ar fúinneos an xpianáin.

"Dá bfeappainn-pe," ar an Mátorá Maol. "sup i puéct
cuileoige to puéctá amac, ip i puéct coip-míolttoige to éioc- 30
páinn péin ipéacé éugab." "

Aéct atá níó éeana, fuair pé an Lócpainn ar lapató 'pan
toir, agus to éug leir é mar a paib Síp Dalbuair; agus to
éug i n-a láimh úd é, agus aoubairt sup fear mórian to 'a
ópaioídeacé pé Ríóipe an Lócpainn ó fear an Lócpainn leir. 35

Fiafpuigear Síp Dalbuair éeáto páct ar tugató "Ríóipe
an Lócpainn" pair.

"Rí to bí ar an Sciéia," ar an Mátorá Maol, "agus ní
paib to éloinn aige acé toir inéean, eadón Veibeann agus
Deatóepota a n-anmanna. agus ní paib to mnaib na talman 40
n-aon pamail nó a maca pamla ar deire, ar deilb, ar méinn,
agus ar deig-béapab. Óir náir óuibé gual gabann iar n-a
báctó i n-uipce fuair oigpíó 'ná deilb ban an toman i
bpoéair a n-dealb-pan. agus to bíoéatár clanna píoš agus
pío-éigearpato an toman i bpuac agus i bfeip-mioceair 45
to 'a gcéile pó 'n gcloinn rin, as teacé to fupige mu.
agus ip amlaíó to bí Veibeann; éug pí mótoe nac béir
aon fear aici go bpáct, acé an fear to béapato an Lóc-
páinn to bí ar lapató as Uopó na Vinne Uuirbe i gcpiócaib
na gcpiuicneacé (ppur a páirótear éipe laéglar Oileanaé) 50
éuici.

"agus ip amlaíó to bí an fear rin; miorb ionéompaic
fear to fearpaib na talman ppur, an fear to beacé an Lóc-
páinn ar lapató aige; óir gíó cheatáac éeacéacé to beacé,
an uair to feicear pair to éis a neart agus a bpué péin 55
éuige apir. agus mar to éuala talta Spuasac na

went in at the window of the tower ; and he found the Knight of the Lantern and the Champion of Inneireadh inside at play ; and when the Knight of the Lantern saw the Crop-eared Dog he made two gnats of himself and of the Champion, and they went out by the window of the summer-house.

“ If I knew,” said the Crop-eared Dog, “ that it is in the shape of a gnat you would go out, it is in the shape of a midge I would come to you myself.”

However, he found the lantern lighted in the tower, and brought it with him to where was Sir Galahad, and gave it him in his hand, and said that much of his druidry was taken from the Knight of the Lantern since the lantern was taken from him.

Sir Galahad asks for what cause was he called “ the Knight of the Lantern.”

“ A king was over Scythia,” said the Crop-eared Dog, “ and he had no children but two daughters—Beibheann and Beadhchrotha their names. And there was none of the women of the earth in one likeness, or their fac-similes for beauty, for shape, for disposition, and for manners. For not blacker was smiths’ coal sunk in cold ice-water than the forms of the women of the world before their forms. And the sons of the kings and lords of the world were in hatred and jealousy one of the other about those children, coming to woo them. Now thus was Beibheann ; she took an oath that she would never have a husband but he who should bring to her the lantern burning with Borb of Benburb in the coasts of the Cruithneach (which is called Eire the Green-land Isle).

“ And in this wise was that man : not one of the earth could fight him so long as the lantern should be lighted in his possession ; for though he should be wounded and sore, whenever he looks on it his strength and his might come to him again. And when the foster of the Champion of Gascony heard news

Šaršuinne tuairpebáil na mban rin, ní déarna comharde go
ráimis do Seitia. Agus an tan do connarc Deibean, do
lion t' a reire agus ríoráid, agus do šrádaigh riri é mar
an gcéadna; agus fóir éis an inšean fá hóige, eadon 60
Deatúrota, tuile érean tíoimšrádaic. Agus ríuic ríoráidbal
reirece óó, ionnar go raib fuat agus ríimíorcalr aca féin do
céile timcheall Ríorpe an Lócpainn.

“Šluairpear Ríorpe an Lócpainn ríóime, agus ní déarna
comharde go ráimis i nÉinn, agus táimis ríóime gur an 65
máinn Duirb, agus táimis gur an tóin i n-a raib Dórb na
Dinne Duirbe. Agus buairpear béim barcpainn 'ran doirar,
agus t' iarrí porcalr. D'íarpuig an tóirpeoir cía a raib é
féin. Ro innir reirean gurab é féin mac ríog na hInia,
agus dalta Šruaigaš na Šaršuinne, agus gurab as iarráid do
iaraicta an Lócpainn ar šruaigac na Dinne Duirbe do bí pé:
agus muna bpuigead ar air é, go mbairpead amac i tor cala
nó comlainn é. Iar n-a élor rin do 'n tóirpeoir, aubairt
nac tóimis tarí beal daonna amac raib comráid ba tóicéil-
rde 'ná ar éan pé. Iar n-a élor rin do mac ríog na hInia, 75
do feargaš go hionarpeac é, agus do tóg calrtaš áóbal-
móir cloicé do bí i n-doirar an tóinair, agus éis moša an
upéir ar an gcomla, go n-dearna pé bláótpaica beaga buair-
péabta oi.

“An tan do éuala Dórb na Dinne Duirbe rin, éis éirge 80
deagš-čarair deagš-laoicta fair, agus gaab arim agus éirdeat
cala agus comlainn uime; agus téir i gcoinne agus i
gcomháil mic ríog na hInia. Agus do punearar comrac
tírean timearpac níadta naimdeamail tpearđorb mear
mícéilrde pé céile, óir ba harpaictac an ioršail, agus ba 85
cupata an comrac, agus ba tóir-šearcalrta an deabair
eatorpa leat ar leic. Agus doob í críoc an comraic, go
tug Dórb na Dinne Duirbe a cúl do mac ríog na hInia,
agus do b' áil leir toul i gcoinne an Lócpainn, ionnar go

of the women he did not stop till he reached Scythia. And when he saw Beibheann, he filled with love and lasting affection for her, and she loved him likewise; and the younger daughter, Beadhchrotha, likewise gave him a great heavy-loving deluge, and an ever-immense stream of love, so that they hated and were jealous of one another about the Knight of the Lantern.

"The Knight of the Lantern goes straight on, and made no stop till he arrived in Ireland. And he came straight to Benburb, and came to the fort where was Borb of Benburb. And he strikes a blow of the knocker on the door, and asks for it to be opened. The doorkeeper asked who he was. He told that he was son of the King of India and foster of the Champion of Gascony, and that he was asking for a loan of the lantern of the Champion of Benburb; and that unless he got it with his will, he would seize it by the strength of battle or of combat. When the doorkeeper heard that, he said that never came out through human mouth talk more senseless than that which he spoke. When the son of the King of India heard that he became very angry, and he lifted an immense pillar of stone that was in the door of the fort, and took a choice of a blow on the door-valve, so that he made little utterly-ruined fragments of it.

"When Borb of Benburb heard that, he arose courageously and heroically, and takes arms and trappings of battle and combat upon him, and he comes to meet and join the son of the King of India. And they made a strong, valiant, hostile, foe-like, warlike, rough, active, mad combat together, for powerful was the fighting, and heroic was the combat, and destructive the routing between them, side to side. And the end of the combat was that Borb of Benburb gave his back to the son of the King of India, and he wished to go to the lantern,

totiocrað a neart agus a brið féin éirge ariur. Tuigear mac 90
ríog na hIníola an éalgs rin, agus éus ríde pannað polámað
agus fárcað foirtil ferom-láirir fairi, agus buairear i gcaol
na colna agus i meadóin ieamhar an muinéil é, ionnar gur
bain a éeann agus a coimeað beaða de. Agus téir cum
an tóin, agus fuair an lócrann ar lapað ann, agus éus leir 95
é. Agus ir ó'n lócrann rin a haimniðtear ó rin i leir.

"Iomtúra na mban, eadóin clann ríog na Sciéia, to bí
fuað agus fíu-miorcair aca féin t' á gceile i totimceall
Ríoirie an lócrann, ionnar gur éir an ingean fá rime tóib
(eadóin beirbeann) ruain-breaðt oiaoirbeaða ar beaðcrota, 100
gur éir rí 'n-a toiricim ruain agus ríor-éotalta; agus éus
altán rceine rcoitgheir to bí aici amað, agus to buail i
n-íoctar a bponn í, gur rcoilt a rciam-éoir go huball a
briáðat. Ráinir an rceal cum an ríog, agus gabar beirbeann,
agus éus fá ndeara a ceangal go daor tocérað: agus to 105
rauirgeað teinnta agus teantála 'n-a timceall, agus to
loirceað i briathuir na rluair í, mar to éirill a mí-
gníomharra féin to é, go ndearuað mion-luair to.

"Dála Ríoirie an lócrann, gluairear ríomhe go totáinir to
'n Sciéia, agus ceann buir na binne buirbe leir. Agus 110
mar éuala báir na mban rin, ba tuiad tobrónað agus ba
tuirreac triamhuineac de rin é, agus ní deara comnuirde 'han
Sciéia ó rin amað. Agus ir iad rin na rceala go riarruigir
tíom," ar an maora maol.

"Beir buair agus beannaétain" ar Sir balbuað; "ir 115
míur-breaðrað an cómráð rin to éanar tam."

so that his strength and his might might come to him again. The son of the King of India understands that trick, and gave an eager dexterous leap and a powerful mighty squeezing on him, and strikes him in the narrow part of his body and the thick middle of his neck, so that he severed his head and his tenure of life from him. And he comes to the fort, and found the lantern burning there, and brought it with him. And it is from that lantern that he is named from that out.

“As for the women, the children of the King of Scythia, they hated and were jealous of one another about the Knight of the Lantern, so that the daughter who was oldest of them (Beibheann) put a sleep-spell of druidry on Beadhchrotha, so that she fell in a stupor of sleep and long slumber; and she took out the blade of a sharp-pointed knife that she had, and struck her in the lower part of her breast, so that she split her fair body to the apple of her throat. The story reached the king, and he takes Beibheann and ordered her to be bound hard and grievously; and fires and brands were lit around her, and she was burnt in the presence of the host, as her evil deeds earned it for her, so that fine ashes were made of her.

“As for the Knight of the Lantern, he goes forward till he reached Scythia, and the head of Borb of Benburb with him. And when he heard of the death of those women he was grieved and sorrowful, weary and mournful from that, and he made no stay in Scythia from that out. And those are the tales thou didst ask of me,” said the Crop-eared Dog.

“Victory and blessing be thine,” said Sir Galahad.
 “Sweet-spoken is that talk thou hast recited to me.”

VII

Ro fásadair an Egipt iad rin, agus ionnruideadair an long ó 'n gcuan amach, nó go dtápla i n-oileán álainn iongantach ríad; agus go fiarfaidh Sír Balbuidh "Cia an t-oileán rin?"

"Oileán na Soilpe an t-oileán ro" ar an Matra Maol, 5
 "agus ní faoilim-pe don focal do rcealaidh Ríodipe an Lócpainn o' fásáil ann."

Do cuirfead cuairt an oileáin rin dióbha; agus do ghluaigh ríad ó cuan agus ó calaib amach go ceann trí lé agus teora oirde, nó go dtápla i n-oileán eile ríad, agus go 10 fiarfaidh Sír Balbuidh "Cia an t-oileán rin?"

"An tOileán Dubh í ainm do 'n oileán ro" ar an Matra Maol, 15
 "agus Oileán na Spéine ainm eile do bí faoi. Agus í é ádhair fáir tugadh Oileán na Spéine faoi, mar í ór a ceann do éirgeadh an ghrian iomha ro. Agus í uime gairtear an tOileán Dubh de; eadón ríodipe ba tigeapna faoi, agus táinig Ríodipe an Lócpainn do'n oileán, agus do comhpaicigh pé péim agus Spuagach an Oileáin pé céile, agus tuitear an Spuagach le Ríodipe an Lócpainn i bpoirdeionn an comhpaic; agus níor éirigh an ghrian ór a ceann ó rin i leith. 20
 Agus atá uaim i leith-imeall an oileáin-pe, agus an Uaim Déarg a hainm; agus an tan a tigh Ríodipe an Lócpainn do 'n oileán ro, í ann a comhruidear. Agus maeda mipe i bpoilac 'ran uaim, agus iméigh-pe cum an tóin; agus atá Ríodipe an Lócpainn ann. Mar éiríod pé tóir-a i o' donair, tiocfaid pé 25
 réim agus Spuagach na hInneirí do comhpaic fuit; agus má béirim-pe porra, díoglaíod mé mo marla agus m' anporlann porra."

VII

THEY left Egypt after that, and came to the ship [and sailed it] out from the harbour till they came on a beautiful wonderful island, and Sir Galahad asked, "What is that island?"

"The Island of Light is this island," said the Crop-eared Dog, "and I do not expect to get a word of news of the Knight of the Lantern there."

They put away visiting that island from them, and went out from the port and the harbour to the end of three days and three nights, till they reached another island, and Sir Galahad asked, "What is that island?"

"The Black Island is the name of this island," said the Crop-eared Dog, "and the Island of the Sun is another name that was on it. And this is the reason why it was called the Island of the Sun, as it is above it the sun used to rise formerly. And this is the reason why it is called the Black Island: a knight was lord over it, and the Knight of the Lantern came to the island, and he and the Champion of the Island fought together, and the Champion falls before the Knight of the Lantern at the end of the combat; and the sun never rose above it from that out. And there is a cave in the border of the island, and its name is the Red Cave; and when the Knight of the Lantern comes to this island it is there he stays. And I will go secretly into the cave, and depart thou to the fort; and the Knight of the Lantern is there. When he shall see thee alone he and the Champion of Inneireadh will come to fight with thee, and if I come upon them, I will repay them the despite and violence I have suffered."

Iomtúra Ritíre an Lócrainn, do bí pé féin agus an
 Šruaḡac ar fúinneos an šruanáin as éirteac̃t fúir an gceilḡ 30
 rin t'á tóeanáin as an Maṡra Maol agus as Sír Bálbuar̃o :
 agus aṡubairt ḡo nṡeanaṡo féin cealḡ éile 'n-a haḡair̃o—
 “Oir atáto ceit̃re flearca fionnairḡio aḡam-ra, do bainear
 do Šruaḡac an Oileáin ar imirt, agus ḡibé neac̃ p̃ó a p̃áit̃-
 p̃r̃dear̃ 'n-a tim̃ceall iad b̃er̃o 'n-a c̃otlaṡo p̃eac̃o ceit̃re uair̃ 35
 p̃ice. Agus p̃ac̃am mar̃ a b̃p̃uil an Maṡra Maol 'ran uaiñ.
 agus cuirp̃eam na flearca 'n-a tim̃ceall, agus coir̃eolair̃o
 'ran gceilḡ, agus t̃únpam an uaiñ p̃air̃; agus mar̃b̃pam Sír
 Bálbuar̃o iar̃ n-a p̃aḡáil 'n-a aonair̃.”

Iar̃ rin c̃ánḡaṡar̃ cum na huaiña agus cuir̃o an Maṡra 40
 Maol 'n-a c̃oir̃c̃im ruaiñ agus r̃ior̃-c̃otlaṡa, agus do t̃úin
 r̃iaṡo an uaiñ p̃air̃; agus buail̃o i ḡcoinne agus i ḡc̃óm̃t̃áil
 Sír Bálbuar̃o agus do b̃r̃eac̃ar̃ as a c̃óm̃t̃uarḡain i leit̃ a
 c̃úil agus [a] aḡair̃o i n-aoinp̃eac̃t.

VIII

Ac̃t at̃á ñiṡ c̃éana, ní t̃óir̃ a lab̃r̃ar̃ an eac̃tra ñiṡ-ra
 [m̃ó], ac̃t do'n p̃iḡ Ar̃tur̃, (eac̃ón R̃iḡ an T̃om̃ain) agus t'á
 t̃reac̃am. Oir̃ ñior̃ p̃áim̃eac̃ leo ól ñó aoir̃b̃ear̃, ceol, cuir̃-
 eac̃ta, ñó oñoir̃, t'á nṡeanaṡo r̃iaṡo, agus ḡan Sír Bálbuar̃o,
 ñó p̃c̃éala uair̃o, do b̃eir̃ aca. Agus iar̃ t̃eac̃t na bliac̃na 5
 uile, do piñneac̃o com̃air̃le leo t̃ul do c̃air̃teal an t̃om̃ain ñó
 ḡo b̃p̃uir̃ḡoir̃ Sír Bálbuar̃o, ñó p̃c̃éala uair̃o.

Do c̃p̃ĩoc̃nuḡeac̃o an c̃om̃air̃le rin leo, ḡur̃ im̃t̃iḡeac̃ar̃
 t̃eic̃ lonḡa lũc̃t̃mar̃a l̃án-m̃óira, agus do cuir̃eac̃o t̃p̃ĩ
 t̃ionñc̃air̃e luinḡe ionñta, eac̃ón bliac̃o i n-ionac̃o a c̃air̃t̃me, 10
 ar̃im̃ i n-ionac̃o t̃óib̃ear̃ta, agus óir̃ i n-ionac̃o a p̃p̃onñta.
 Agus ir̃ iad p̃o na laoc̃raṡo do c̃uar̃o ar̃ an loinḡear̃ rin :

As for the Knight of the Lantern, he and the Champion were at the window of the summer-house listening to that plot being made by the Crop-eared Dog and Sir Galahad ; and he said that he himself would make another plot against it ; “ for I have four rods of pure silver that I took from the Champion of the Island in play, and whoso he be round whom they are laid will be in a sleep for twenty-four hours. And we will go where the Crop-eared Dog is in the cave, and will put the rods around him, and he will sleep by the trick, and we will shut the cave upon him ; and we will kill Sir Galahad after he is left alone.”

After that they came to the cave and put the Crop-eared Dog in a stupor of sleep and lasting slumber, and they shut the cave on him ; and off with them to meet and join Sir Galahad, and they were smiting him together behind and before at the same time.

VIII

HOWEVER, it is not of them the story speaks further, but of King Arthur (the King of the World) and of his people. For no joy had they in drinking or pleasuring, music, company, or honour, of what they used to do, without having Sir Galahad, or news of him. And when a full year was gone, they took counsel to go to search the world until they should find Sir Galahad, or news of him.

That counsel was resolved upon by them, so that ten capacious full-sized ships departed, and three requisites of a ship were put in them—food for eating, arms for expelling, and gold for bestowing. And these are the warriors who went on that expedition—Sir Lancelot, Sir Galfas, Sir Libnil, and

eaóón Sij Lámpólar, Sij Salpar, Sij Libnil, agus Sij Dobur, an Ríóipe Seal mac ríóğ Fpáinne, agus an Ríóipe Dub mac ríóğ na gCaolac. Aét go deimhin do bídéadar reáét 15 gceáto ríóipe i nḡac luing díob.

Agur gluaipio pómpa ar muii agur ar mói-páirpse; agur ní haitpítear a n-eaétia nó a n-imteáéta i nḡac conair ar ḡab ríao ar loig Sij Dalbuaíó agur an matra maol, nó gur ḡabadar cuan agur calatóport i n-aoinfeáét agur i 20 n-aon-uair amáin 'ran oileán rin i n-a paib an matra maol 'n-a fuan. Cia huair agur cáir buó ham-pa, aét an uair do bí Sij Dalbuaíó agur Ríóipe an Lócpáinn i ttear an cómpaic! Agur ríao aitin Sij Lámpólar coigeadal élaíóim áipio-ríóğ an doimain do bí ag Sij Dalbuaíó. Cángadar ar 25 amar an cómpaic: péácar Ríóipe an Lócpáinn reááto de, agur do connaire na oiponga díana dó-áipmíge o'a ionnpuóe, gur aitin gur o'a éarcpáio iao. Agur éipgear o'eiteall éineamail i néalluib nime agur i bpeitib na píoimaiminte agur págar an ḡpuagac 'n-a aonair ag Sij Dalbuaíó. 30

Méatuirgear meanma Sij Dalbuaíó de rin, agur do ḡab ag tuarḡain agur ag tréin-leatpao an ḡpuagais, gur toipéao leir pá deoió é.

Deapcar Sij Dalbuaíó reááto de, go bpaca na píoipíoe muinntearpóa rin o'a ionnpuóe, agur fearar píoépaoim 35 páilte fpu, agur toipbhear do póḡuib go oíl agur go díoeia iao, agur páctar aóbar a n-eaétia agur a n-imteáéta, agur reáala ríóğ an doimain agur a tēaglaig, agur an búipio Cpuinn díob. Agur innipio gurab o'a loigairpeáétáin cángadar amac: agur do innipeadar a n-eaétia agur a 40 n-imteáéta o'a éile, agur cuadar mar a paib an matra maol 'n-a éoíao, agur fuaradar an uaim dúnta fair, agur na flearca 'n-a timceall. Agur do dúirigeadar ar a fuan é.

Fearar an matra maol píoépaoim páilte pá na píoipíuib, 45

Sir Bobus ; the White Knight, son of the King of France, and the Black Knight, son of the King of the Caolachs. But, indeed, there were seven hundred knights in each ship.

And they go straight on the sea and on the ocean ; and their story or their adventures are not related in every way they took on the track of Sir Galahad and the Crop-eared Dog, till they took port and haven at the same time and the same hour in the island where was the Crop-eared Dog asleep. What time and moment did they come, but just when Sir Galahad and the Knight of the Lantern were in the heat of the battle ! and Sir Lancelot recognised the music of the sword of the High-king of the World that Sir Galahad had. They came towards the battle. The Knight of the Lantern looks aside, and saw the swift countless hosts approaching him, so that he recognised that they belonged to his enemy. And he rises with a bird-like flight in the clouds of heaven and the expanse of the firmament, and leaves the Champion alone with Sir Galahad.

The spirits of Sir Galahad rise high thereat, and he took to smiting and strongly beating the Champion, so that at last he was slain by him.

Sir Galahad looks aside and saw those familiar knights approaching them and gives them a hearty welcome, and offers them kisses lovingly and vehemently, and asks the cause of their adventure and journey, and news of the King of the World and his household, and of the Round Table. And they tell that it is on tracking him they came out ; and they related their adventures and journeys to one another, and went where was the Crop-eared Dog asleep, and found the cave shut on him and the rods around him. And they woke him from his sleep.

The Crop-eared Dog gives a hearty welcome to the

agus o'fharpuig pèeala an mios airtuir oibh. Aduibhatar-pan
go raib pé plàn, aét a raib to cumha air i ntoiad Sipi Balbhaid ;
agus sup o'a iarraid to bideatar féin sonuige pin.

Ciothraét ro innip Sipi Balbhaid to 'n Matora Maol sup
iméig Rithie an Lócmann uaid, agus sup éuit an Spuasac⁵⁰
leir, iar n-a pásáil 'n-a aonar úd. Tógar an Matora Maol
na flearca annsin, agus adubairt sup fear a óraoideáct
uile pé Rithie an Lócmann ó to fear na flearca sup.

Annsin adubairt na muidirde le Sipi Balbhaid a' b'ul leo ;
agus adubairt peiréan naé fearfaó sup an Matora Maol.⁵⁵
Agus to raib mui-pan filleaó go Rig an Domain, agus go
maeáó féin pé n-a cómpánaé o' iarraid Rithie an Lócmann.

Céileabhar an Matora Maol agus Sipi Balbhaid oibh iar
pin, agus pásait iomcómarice beata agus pláinte ag arioile.

IX

Ioméura an Matora Maol agus Sipi Balbhaid, ionnpuirto
a long, agus to bideatar naoi ttráca ar peacpán maria
agus móir-fairrige. Agus i gcionn na pé agus na haimprie
pin, éápla i n-oileán álainn iongantac ríad, agus fiappuigeap
Sipi Balbhaid ainm na epíde pin.⁵

" Epíde na Sopéa an épíde-ra " ar an Matora Maol,
" agus pí na Sopéa ip tmaé agus ip tigearna uiríte ; agus
maeam go píé na Sopéa anoét o' péacain an bpuigimír don-
focal to pèealaib Rithie an Lócmann aige."

Ro mól Sipi Balbhaid an cómarle pin. To éuatar¹⁰
o'ionnpuirde an tounaid, agus éáimig pí na Sopéa 'n-a gcóinne
agus 'n-a gcómóáil, agus fearap píopéaoin pálte pui : oip to
élor pèeala Sipi Balbhaid agus an Matora Maol pá 'n domain

knights, and asked of them news of King Arthur. They said he was well, only what sorrow was on him after Sir Galahad; and that it was seeking him they themselves were up till then.

Howbeit Sir Galahad told the Crop-eared Dog that the Knight of the Lantern had gone from him, and that the Champion had fallen by him, after he was left alone. The Crop-eared Dog raises the rods and said that all his druidry was taken from the Knight of the Lantern since the rods were taken from him.

Then the knights said to Sir Galahad that he should go with them; and he said that he would not leave the Crop-eared Dog. And he said to them to return to the King of the World, and that he would go with his comrade to seek the Knight of the Lantern.

The Crop-eared Dog and Sir Galahad bids them farewell after that, and they leave farewells of life and health with one another.

IX

AS for the Crop-eared Dog and Sir Galahad, they approach their ship, and were nine days wandering on the sea and the ocean. And in the end of that space and time they came on a beautiful wonderful island and Sir Galahad asks the name of that land.

"The land of Sorchia is this land," said the Crop-eared Dog, "and the King of Sorchia is chief and lord over it; and we will go to the King of Sorchia to-night, to see if we will get one word of news of the Knight of the Lantern with him."

Sir Galahad praised that counsel. They went to the dwelling, and the King of Sorchia came to meet and join them, and he gives them a hearty welcome; for news of Sir Galahad and of the Crop-eared Dog were heard through the whole great world

mòr uile, ar mèro a n-gaircìò, sup imeagluigeadar fuighe
 agus fìoi-tigearnaidhe an tomain ròmpa. Tèiròro 'ran tùnaò ¹⁵
 leat ar leit. Ro ppearatalaò agus po pmoctàileat
 go maic an oiròce rin iat, agus do còimigead iomthaidhe
 agus àirio-leapdaòda òidh: agus do cuireat ar èaoi meirce
 agus meathair iat; ionnar sup goirdeat an Màtorà Màol ó
 Sìr Balthuairò an oiròce rin. ²⁰

Agus po éirig Sìr Balthuairò i moé na marthne ar n-a
 mbárac, agus ní fuair an Màtorà Màol aige: agus mar nac
 bfuair, do éuarthuis an tóin dó. aét ní fuair aon-focal t'a
 reálaib. Annpin do éuarth go haipin a maib an pí agus
 t'iarra an Màtorà Màol fair. Douhairt an pí nac maib aon- ²⁵
 focal t'a reálaib aige, agus da mbéat, go tciubhaò tó-
 ran é.

“Luigim-pe fò m' armaib gaircìò,” ar Sìr Balthuairò, “go
 gcaitpìò tù a tadhairt uait, nó do éann agus do còimeat
 beata ar a fòn.” ³⁰

“Ih glòr óinnidhe agus amatoáin aoiri tù,” ar an pí;
 “agus tó mbéat reála Ritipe an Lócpainn nó an Màtorà
 Mòil agam aoiri, ní tciubhainn tuit-pe é.”

Iar n-a èlor rin do Sìr Balthuairò, eus rìde rannatò po-
 lántha ar an pí, agus do pinne cimeac cpearaitte cpaò- ³⁵
 éuibhighe de; agus noctar a élardean t'a òideannaò.

“Ná marb gan éionnta mé,” ar an pí, “agus tó mbéat
 reála an Màtorà Mòil agam go tciubhainn tuit-pe iat;
 agus ó nac bfuil, go tciubhaò mé do bpeit féin t' ór agus
 t' aigead tuit, agus fòr do béappaò mé m' ingean féin ⁴⁰
 mar mnaoi agus mar báinchéile tuit, agus ní bfuil mac píog
 nó mó-flata 'ran tóman nac bfuil a òiongála do mnaoi
 innte.”

Scaoilear Sìr Balthuairò do 'n pí, iar rin, agus rnaidmeat
 é féin agus ingean píog na Sopca pé éile. Agus t' fupáil an ⁴⁵
 pí oighe do tóeanaí ar épiocaib na Sopca de; agus do tuit

for the greatness of their valour, so that they terrified the kings and great lords before them. They come into the dwelling side by side. They were served and attended well that night, and beds and high couches were prepared for them, and they were put in the way of intoxication and festivity, so that the Crop-eared Dog was stolen from Sir Galahad that night.

And Sir Galahad arose in early morn on the morrow, and found not the Crop-eared Dog with him ; and when he found him not, he searched the fort for him, but found not a word of news of him. Then he went to the place where was the king, and asked him for the Crop-eared Dog. The King said that he had not a word of news of him ; and if he had, that he would give it him.

"I swear by my arms of valour," said Sir Galahad, "that thou must give him up, or thy head and thy preservation of life for him."

"Words of a simpleton and of a fool thou speakest," said the king : "and had I news of the Knight of the Lantern or of the Crop-eared Dog now, I would not give it thee."

When Sir Galahad heard that he gave an eager dexterous leap towards the king, and made a bound hard-fettered prisoner of him ; and he bares his sword to behead him.

"Do not slay me without a fault," said the king, "and had I news of the Crop-eared Dog I would give it thee. And since I have not, I will give thee thine own terms of gold and silver, and further, I will give thee my own daughter as wife and as a spouse, and there is not a king's or prince's son in the world for whom she is not a fitting wife."

Sir Galahad loosens the king after that, and he and the daughter of the King of Sorcha were married. The king offered to make him heir apparent of Sorcha ; and he

reirean rin, mar to bí epíocá Loélaínn fá n-a cómaíri péin, (óir to b' é Sírí Balbuaíó mac áirto-píog Loélaínn, to bí 'n-a óalta gairpéiró ag an píg ártur).

Áet ceana o'fan Sírí Balbuaíó real cian agus aimprear 50
fada amlaíó rin, agus fá brónac cian-éirpreac é to cuma
an máora máol.

X

Áet lá n-aon o'a n-deacáiró pé ar fáitce an tóinaíó
amaó, o' féac pé na ceitpe háirte 'n-a éimceall, agus to
connarc pé an Máora Máol éirge gáca nóirpéac, agus
Ríoirpe an Lócpainn 'n-a éimeac éreapailte éruaó-éirpíge
ríoirpe 'fan ríge. Ionnpuirpéar Sírí Balbuaíó 'n-a gcoinne 5
agus 'n-a gcómóal, agus toirpíreap teora póga go oíl agus
go oíocra to 'n máora máol agus ríarpígeap éreac to
goir uairó é.

"Áblac ingean fíeargura fíinn, píog na Scitía, to goir
uair-pe mé," ar an Máora Máol, "agus to éir ar éaoi 10
meirce agus meapígece; agus to éir ruan-bréac
oraíódeacá m' éimceall, agus to raílimír [i] gcoinpíre
gírab agac-ra to bí mé: go oáinís mo éiall agus mo
éimne óaonna agam, agus an tan to oíirpí mé ar mo ruan
iar n-aímpir, této Áblac óam. Éugar ríde rannac to mo 15
érob éoirpí innte, ionnar gur leigear a habac agus a
hionnacar airte go láir.

"Águr leigim ar ruan na mara mé, nó go oápla 1
noileán na Veinne Upice mé; agus to éirgear gur compánac
cómgairceac to Ríoirpe an Lócpainn tigeapna an oileán rin, 20
(eacón Spuagac na Veinne Upice). Águr téirím o' féacaint
an éirpínn Ríoirpe an Lócpainn ann; agus ní éruap ann
áet an Spuagac, agus marbaim é.

refused that, as the land of Lochlann was waiting for him (for Sir Galahad was son of the High King of Lochlann, who was a foster in valour with King Arthur).

However, Sir Galahad stayed a long time and a lengthy period thus, and he was mournful, long-weary with sorrow for the Crop-eared Dog.

X

BUT one day when he went out on the lawn of the dwelling, he looked at the four quarters around him, and saw the Crop-eared Dog coming straight to him, with the Knight of the Lantern as a bound hard-fettered prisoner on the way. Sir Galahad approaches to meet and join them, and gives three kisses pleasantly and vehemently to the Crop-eared Dog, and asked what stole him from him.

“Abhlach, daughter of Fergus the White, King of Scythia, stole me from thee,” said the Crop-eared Dog, “and put [us] in the way of intoxication and merriment; and she put a sleep-spell of druidry about me, and we both thought that I was with thee: till my sense and human memory came to me, and when I woke from my sleep after a while, Abhlach comes to me. I gave an eager stroke of my fore paw to her, so that I poured her entrails and inwards out of her on the ground.

“And I set myself to swim the sea, till I came to the Island of the Speckled Mountain: and I understood that the lord of that Island (the Champion of the Speckled Mountain), was a comrade in arms of the Knight of the Lantern. And I come to see if I would find the Knight of the Lantern there; and I found the Champion only, and I kill him.

“Annpin leigim ar rnáim mara agus móir-éairrige mé, as
 pasáil móráin imfnióma agus anpóig, so ceann reacht lá agus 25
 reacht n-oirde, gan coúladh gan ruaimnear aet beagán do 'n
 oirde ar éarraig ceann-éairib cloé; so dtápla i nOileán an
 Gleanna Duib mé. Marbaim gnuasac an oileáin rin.

“Agus leigim ar rnáim na mara mé so dtápla i nOileán
 na Manac lomnoctta mé; agus ir annpin o' pólaim Ritipe 30
 an Lócpainn a bpaoidreach ar dtúr. Agus ba daoine tóirpe
 dearg-lomnoctta iad, oir ní foillidh gaol nó fuaet, grian nó
 fearctain oirra. Comhairigim-re agus iad féin pé céile;
 agus sup lionmair a gcumact, a nopaoidreach, agus a
 ntiablaideach, do éuit-re uile liom. 35

“Fágaim an t-oileán rin, agus leigim ar riubal mara
 agus móir-éairrige mé so ceann trí lá agus teora oirde. as
 pasáil imfnióma agus anpóig móir, so dtápla i nOileán na
 Marb mé: agus ir uime goirtear Oileán na Marb de, eadón
 fir agus mná an domáin do choirdeóladh ann, do gheobtar marb 40
 iad ar a h-aiéle; aet na mná aitreabhar ann do gheár, ní
 déantar upéir nó tóigbáil ar bit dób, ó méir a nopaoid-
 reachta agus a ntiablaideachta. Agus gabaim-re as riubal
 an oileáin, nó so dtápla an uaim i n-a luigead na mná dam,
 agus do bi Ritipe an Lócpainn i n-a bpaoid: agus do mótuig 45
 pé mire, agus teidear pómam i ndeilt leomáin; agus
 gabaim-re do 'n taoib eile n-a comair, agus béimur fair agus
 ceanglaim agus cruad-éuibrigim so daor tóicpac é. Agus
 téirim irteac 'ran uaim a pair na mná, agus marbaim iad
 uile. 50

“Agus iar tteacht amac dam-ra, téir Ritipe an Lócpainn
 i n-a éruit féin, agus po asair a gaol agus a páirt oim-ra.
 agus po gab mo comairce fá gan a marbadh. agus do gell
 so gcuirfead i mo éruit féin apir mé, agus so ndéanfad mo
 toil so foirdeann a pé agus a pasáil; agus fóir so gcóim- 55
 lionfad an bpaictar éis mire o' ingin Ríog na hEigipte, so

“Then I set myself to swimming the sea and the ocean, getting much fatigue and hardship, to the end of seven days and seven nights, without sleep or slumber save a little by night on a rough-headed rock of stones, till I came to the Island of the Black Valley. I kill the champion of that island.

“And I set myself to swim the sea till I came to the Island of the Naked Monks ; and there the Knight of the Lantern learned his druidry at first. And rough stark naked people were they, for neither wind nor cold, sun or rain troubles them. I and they fight together. and though full their might, their druidry, and their devilry, they all fell before me.

“I leave that island and advance on the sea and ocean to the end of three days and three nights, getting fatigue and much hardship till I came to the Isle of the Dead. And for this reason is it called the Isle of the Dead : the men and women of the world who should sleep there will be found dead thereafter ; but the women who live there usually, neither want nor damage is done them at all from the greatness of their druidry and devilry. And I take to walking the island till I reached the cave where the women use to lie. And the Knight of the Lantern was with them ; and he perceived me, and flees before me in the form of a lion ; and I take the other side over against him, and seize him, and bind and fetter him hard and fast. And I come inside into the cave where were the women. and kill them all.

“And after I come out, the Knight of the Lantern comes in his proper form, and pleaded his relationship and kinship with me, and besought my clemency not to slay him. And he promised to put me in my proper shape again, and to do my will till the end of his time and his life ; and further, that he would fulfil the word I gave to the daughter of the King of

naé mbiað a haéarriac do mnaoi aige go foiréann a beata. Agus naircim-re rin air: agus éus ré srian agus éarca agus na huile dúile ar éana le rin do cóimlíonad.”

XI

Do éuadar ar a haéle rin go dúin píog na Sopca, agus fearar an ní fáilte furr an Maora Maol. Do fhearatalað agus do fpuotáilead go maic an oíóce rin iao. O'éirgeadar i moé na maíone ar n-a mbárac, agus ceileabrar riao do 'n píg agus do 'n teaclaé uile, agus éus Sír Balbuaíó ingean ⁵ Ríog na Sopca mar mnaoi agus mar baincéile leir. Agus o' fupáil an ní oigre do déanam do Sír Balbuaíó ar épioé na Sopca; agus aoubairt Sír Balbuaíó naé ngeobað ré rin, óir go raib épioéa loélaínn fá n-a cómair féin.

Fágar iomcómairíce beata agus pláinte as an píg, agus ¹⁰ gluaipio píompa; agus ní éearrpat cóimnuíde go pángadar gur an Dún Diaíair, maile [ré] briaéar an Maora Mäoil do cómall o'ingín píog na heigipte.

Agus éáinís ar rin go hOileán an Époéa; agus ir uime goirítear Oileán an Époéa de, eadón gac neac taipéalar ¹⁵ é dogeib riao buaíó epoéa agus deilbe ann; eadón oileán do bí i noiaíair oiaoióeacéa, agus narb' eol o'aoim-neac 'ran toman é acé Ríóipe an Loéraínn.

Agus do éuir Ríóipe an Loéraínn an Maora Maol i n-a épué féin ann, go naé raib ó éurgabáil spéine go fuinnead ²⁰ néill, duine do b'earr dealb, déanam. inneall, agus éasgoce 'ná é.

Agus iar rin gluaipio píompa go dúin an halla Deirís; agus fearar Rí an Domáin agus a teaclaé uile fáilte fua Sír Balbuaíó agus furr an Maora Maol. Agus toirbhear ²⁵ Rí an Domáin do pógar go vil agus go víoépa iao. Inniipio a n-eacépa agus a n-iméacéa annrin i briaónaire an píog

Egypt, that he would never have another wife but her to the end of his life. And I bind that upon him, and he called sun, moon, and every creature at large to witness his fulfilment of it."

XI

THEY went after that to the fort of the King of Sorcha, and the king welcomes the Crop-eared Dog. They were well served and attended that night. They arose early in the morning on the morrow, and bid farewell to the king and the whole household, and Sir Galahad took the daughter of the King of Sorcha as wife and spouse with him. And the king offered to make Sir Galahad his heir over the land of Sorcha: and Sir Galahad said that he would not accept that, for the coasts of Lochlann were awaiting him.

They leave farewells of life and health with the king, and go straight forward; and made no stay till they reached the Obscure Fort, because of fulfilling the word of the Crop-eared Dog to the daughter of the King of Egypt.

And they came thence to the Isle of Shape: and for this reason it is called the Isle of Shape—everyone who frequents it gets excellence of shape and form there. It was an island that was in a darkness of druidry, and not a person in the world knew of it save the Knight of the Lantern.

And there the Knight of the Lantern put the Crop-eared Dog into his own shape, so that there was not from the rising of the sun to the setting of the cloud one better in form, figure, trappings, and appearance than he.

After that they go straight to the Fort of the Red Hall, and the King of the World and all his household welcomes Sir Galahad and the Crop-eared Dog. And the King of the World gives them kisses lovingly and vehemently. They relate their adventures and their journeys then before the king and the

agus an teaghlais uile; agus ba lútgáiríeac an pí Artur
 pómpa. Agus o' fánadair real cian agus aimpear fada
 annsin i bpoctair an ríog agus a teaghlais; agus iar sin 30
 ceileabhair an Maora Maol—o'a ngoirítear Alartmann
 longantaic—agus Ríoríe an Lóclainn do 'n ríog agus do 'n
 teaghlac, agus fagair iomcómarice beata agus pláinte
 as Ríog an Doimain agus as teaghlac Dúna an Halla Deirg.
 Agus ba tuirpeac Sír Balbuaró i ndiaid a cómpánaig 35
 gaircíd, eadón Alartmann longantaig.

Agus níor hanad leo go plánsadair go críoc na hlnua;
 agus ba lútgáiríeac pluaisge na hlnua agus an pí poime an
 gcloinn sin [óir] nac maib fíor a n-uíde nó a n-imteaceta aca
 gonnige sin. Agus do teartuig ingean ríog Spéige poime sin. 40

Agus do gab Alartmann longantaic ceannar na hlnua
 n-eir báir a acar, agus do bí Ríoríe an Lóclainn 'n-a éanairte
 agus 'n-a éaoiríeac togtá faoi. Dála Sír Balbuaró, do gab
 ceannar críoca Lóclainn agus Dúna an Halla Deirg n-eir an
 ríog Artuir, go bfuair gab don aca a diongmála péin do 45
 mínaoi; péir mar aoirí "leabair na hlnua."

Sonad í sin Eactra agus Imteaceta an Maora Maol, Sír
 Balbuaró de Corribur, agus Ríoríe an Lóclainn gonnige sin;
 do péir mar fuair míre lé n-a reiríobad é.

whole household ; and King Arthur was joyful before them. And they stayed a long time and lengthy period there with the king and his household ; and after that the Crop-eared Dog (who is called Alastrann the Wonderful) and the Knight of the Lantern take their leave of the king and of the household, and leave farewells of life and health with the King of the World and the household of the Fort of the Red Hall. Sorrowful was Sir Galahad after his companion in arms, Alastrann the Wonderful.

And no stop was made by them till they reached the land of India ; and the hosts of India and the king were joyful before those sons, as they had no news of their journeys or adventures till then. The daughter of the King of Greece had died before that.

And Alastrann the Wonderful took the lordship of India after the death of his father, and the Knight of the Lantern was his lieutenant and chosen chief under him. As for Sir Galahad, he took the lordship of the land of Lochlann and of the Fort of the Red Hall after King Arthur, until each of them found a fitting wife ; as the " Book of India " says.

So that is the Story and Adventures of the Crop-eared Dog, Sir Galahad de Cordibus, and the Knight of the Lantern, to this : as I found it to be written down.

ΕΔΕΤΡΑ ΜΑCΔΟΙΜ-ΑΗ-ΙΟΛΑΙΡ

I

Ἄρτο-πί uαρal οἰρεαῖῶα ραιτοβῖρ ρόcamail ρίogῶa ρέim-
ὀίρεαé cρiῶa copantac cat-buaῶac po ῖaḃ plaitēap aḡur
poplāmāp pōp ēpīocaiḃ na Sopēa pēacēt n-aill ὀ'arī cōmāinm
Riortapo mac ḡeagāin mic mātāpail. aḡur ba tiaῶa
cρāibḥēac eagnaiῶe eolac ilbēaplaé i ὀteangḡaiḃ cρiōcagur 5
cineacῶac an pí rin; aḡur ba tair tḡim-ḡlan tpeabap-ḡōpēac
an tḡī le pēimēap an puoḡ cēaῶna rin; aḡur ḡug bean a
ὀiongḡmāla cūige. aḡur ὀo puḡ pí ḡein mīn mācānta mōng-
buiῶe māl-pōpēac mic ὀó, aḡur baiῑteac an mac rin ὀe
ḡnāc aḡur ὀ' ὀpῶaiḃ na heaglaire, aḡur tugaῶ "Riortapo 10
Óḡ" ὀ' ainm pāip.

Tugaῶ an mac rin ὀ'a oileamāin aḡur ὀ'a āipῑo-leapugaῶ
ὀo ὀruing ὀ' uairliḃ aḡur ὀ' āipῑo-māicēiḃ cρiōc na Sopēa,
ḡup pēacēt mbliacῶna ὀ' aoir aḡur ὀ' ainmipī é; aḡur tugaῶ
iar rin māḡipῑῑῑῑe mōip-eolacā pōip-ḡeapῑēna pīp-ḡlioca 15
cūige, ὀ'a pōḡlum aḡur ὀ'a pīp-ḡeagapc, ḡup pēapac pīp-
eolac eagnaiῶe iúlḡap ealaῶanta i ὀteangḡaiḃ ḡacā tḡīe
aḡur i ḡceapῑ ḡacā cinēil, i mbēapla ḡacā buiῶne aḡur i
nῑuḃaiḡēan ḡacā ὀéiḡ-léiḡinn é.

Aḡur iar mbeiḥ lán-pōḡlumēa pō'n ionnup rin, ip é nīῶ 20
ḡug ὀ' a aḡīe, allān aḡur uaignēap pēacῶa aḡur pāpāiḡ, āipῑe
aḡur iolḡuaḡa tḡīe, ὀo ḡacāiḡe aḡur ὀo ḡaipῑeal aḡur ὀo
pīp-piubal maille pē beagān cuiῑeacēta, ḡo ḡconaiḃ aḡur
ḡo ḡḡaῶpāiḃ, ḡo n-iomaῶ ilḡpēapa ḡacā pēalḡa aḡur ḡacā
pīaῶaiḡ leiῑ ap cēana. Ōip nī pāiḃ cēāpῑo nō ealaῶa ap biḥ 25

The Story of Eagle-Boy

I

A NOBLE, illustrious, wealthy, tolerant, royal, straightforward, valiant, protecting, victorious high-king took the sovereignty and supremacy over the coasts of Sorcha once on a time, whose name was Richard, son of John, son of Mathafal. And pious, godly, skilled, learned, accomplished in many languages of countries and of tribes, was that king; and soft, dry, clear, abundant in fruit was the land in the time of that same king; and he got a wife fit for him, and she brought forth a boy-child smooth and soft, with yellow hair and slow-rolling eye, and the boy was baptised according to the custom and ordinances of the Church, and "Richard the Younger" was given him as a name.

That boy was given for nourishing and developing to a company of the gentles and nobles of the coasts of Sorcha, till he was seven years of age. And after that, deeply-learned, highly-polished, truly-expert masters were given him to instruct and educate him, till he was skilled, learned, accomplished, knowing, cunning in the tongues of every land and in the law of every race, in the dialect of every tribe, and in the deepest depth of every science.

And when fully learned in that manner, this is the thing to which he gave heed—hunting and travelling and journeying far in the wild and solitude of wood and of waste, of region and every territory of the land, with a small company, with hounds and beagles, and store of all manner of trappings for every kind of chase and hunting besides. For there was no

ba toísta leir iona béit as feals fiaó agus fearbós, torc, bñoc, agus miol máíge, agus cinéal gaéa n-ilbéirte n-all-mhúda eile ar éana, nóc do éasgmúis do i bfeadóib agus i bparaisib, i bpoipoieaduib agus i bpaín-íleannuib na tíre agus ar gaé leit de.

30

Agus an trác do éasgmúisóir oíreabais agus dor uirto agus aóaréa an Coimheasó go coimheasóir fñur, doberieasó o' a uirto agus o' a aipe go móir ias. agus doígníó feardar agus coimheasó maitle fñu. agus do bíó as binn-íabáil a fáilm agus a fáilmaé, agus as eadapáirde an Dúileamhan 35 go oíreas agus as aitéasó an Coimheasó cumasóis um érócaipe agus iomáíara anma o' fáil o' féin agus o' a óruing maitle fñur. agus do lean an poipaim po de, eadón "Riote na Sealsá" do fáilm do ó fñin amas.

Cioútrác do toiréigeasó an píoían an oara feacó agus 40 fñus pí mac eile. Dairteasó an mac fñin, agus tugasó "Seasán" o' ainm fñair. Ro hoileasó agus ro háirto-leapúigeasó an mac fñin as a oirtoib oileamha, as fñirib agus as feallramhaib fñir-ílioca na tíre. Ro múineasó agus ro maopúigeasó, ro poiréigeasó agus ro foíglumasó é amas do fñinneasó an ceasó 45 mac, fñur doirnar infeasóma é. agus ir é níó ir mó do éus o' a aipe, o' o' a foíglum, cleasó goile agus fáirceó. agus do érócúigeasó fñin leir, fñur ba hñimil infeasóma é i n-iléaróib ígníomáca na ígníoc agus na ícineasóac go coim-iomlán 'n-a uir-éiméall, agus fñur oíre fñir-ílic 50 foígluméa, agus áirpíó íoráile, agus leomhan leasóac i ícaóib agus i íclíacóib agus i ícomlannuib é; fñur lionasó na éróca go coimleasóan o' a allaó agus o' a óiróear, agus Riote an fáirceó ba poipaim fñubal o'.

Dála Riopairó Óis mic píoí na Sopéa, íar ícaíteam 55 páirte móir o' a doir agus o' a áirpí i roéacó agus i bpláitear [a] acara, agus íar ícúir írealla o' a máoc-áirpí íairur o' o', i ígnár agus i n-úráir fiaóis gaéa

art or science at all that he preferred to hunting deer and roes, boars, badgers, and wild animals, and every sort of outlandish monster in general, which met him in the woods and wastes, in forests and in valleys of the land, and on every side of him.

And when hermits and clerics and fervent worshippers of the Lord used to meet him, he would pay great heed and attention to them, and would spend the evening and abide with them, and would be melodiously rendering his psalms and his psalter, and fervently interceding with the Creator, and petitioning the mighty Lord for mercy and many a spiritual favour for himself and for his followers with him. And thence this nickname pursued him, "Knight of the Chase," which was applied to him thenceforward.

Howbeit, the queen conceived a second time and brought forth another son. That son was baptised, and "John" was given him as a name. He was nurtured and educated with his tutors who nourished him, with sages and skilled philosophers of the country. He was instructed and guided, perfected and taught as was the first son, till he was of age and fit for service. And this is the thing he was most careful to go to learn—feats of valour and prowess. And that was accomplished by him till he was ready and fit in all the active arts of the countries and the whole of the nations all around him, and till he was a skilled, learned instructor, and a veteran of valour, and a mangling lion in battles and fights and forays: so that the countries far and wide were full of his fame and glory, and "Knight of Prowess" was the nickname that went with him.

As for Richard the Younger, son of the King of Sorcha, after he had spent a good deal of his age and life in ease and in his father's kingdom, and after putting the space of his youth behind him in the pursuit and practice of the chase of

húirpíte agus i ngeár-eolar na gCumar Neim-ioncómhórtar
 agus na ttreachtan ráir-buasáid réamhráiríte rin, amháil dochuail- 60
 abair, agus iar mbeir incéile agus ioncuinge dó, ba mian
 agus ba miéir le n-a ádair rair a éannruigíte—eadóin
 áilleasán fearcamhail goim-porcad, agus reáctán glórad¹
 glan-álainn liš-šeal deiš-méineamhail ro-aigeanra do mnaoi
 —o'a ceangal fúir pé linn a beo péin. agus fíarpuig o' 65
 eirean cia hí a šrád do mnaib na cquinne go cóimhiomlán.

“Ar ingin níos na Sciúia do cuirpar mo éranh,” ar pé,
 “óir éusar tuile tréan tróm-šrád agus rrué ríor-aibéil
 reirce o' a toicim agus o' a tuararcáil: óir do éir mo
 éoil agus do óirpéar m' aigean oí ar méir na tuararcála 70
 doéluinim uiréi.”

Cuirpar an pí teacra go níos na Sciúia as iarrair cleam-
 nair fair o' oighe na Sopéa, nó go n-airpéad agus go
 loirpéad an Sciúia go huile. Iar gclor an éomráir rin
 do níos na Sciúia, cquinuigear maite agus móir-uairle agus 75
 tróm-cómhairle a níosacra agus a leactan-éigearnair i n-aon
 ionad, o' a réacaint créad doéiríde dóib éum tocmairc
 ingine an níos do rinnpéar cloinne níos na Sopéa. agus ir
 é do éonnapcar dóib tar éir mion-rannruigíte do éeanaí
 ar gac nio pó leir, a éoil péin do éeonusad do níos na Sopéa. 80
 Óir do meapad leo muna toileodáirir an cleamnar do éur
 ar ašair, go gcuirpéad pé bun ar [a] focail, óir do bí lion-
 nairle go móir i rlaigéib agus i roéparuib é ioná iad-ran.
 agus iar tteact pé na éile dóib o' aitearc doiréir,
 aiteirpar pí na Sciúia [a] intinn agus donrad péin um an nio 85
 céadna do na teactair rin níos na Sopéa: agus doibairc
 leo gur féair leir šrád níos na Sopéa 'nā [a] fuaé, agus go
 toibpáid o'a úiréir rin a éoil péin dó.

Pillio na teacra iarráir, agus fairnéirio aitearc níos

¹ Read glóimmar “glorious,” etc.)

every monster, and in keen knowledge of the Incomparable Powers, and of the victorious onslaughts aforesaid, as you have heard, and when he was marriageable and fit for union, his father desired and thought it high time to bind to him, during his own life, a guard of his peacefulness—namely, an amiable, blue-eyed jewel and a [sweet-]voiced, clear-fair, white-complexioned modest talented beauty as a wife. And he asked him who was his love of the women of the universe at large.

“On the daughter of the King of Scythia have I set my lot,” said he, “for I have given a strong flood of ardent love and an ever-rushing stream of affection for her course and her renown; for my will has fallen on her, and I have spent my thoughts on her, for the store of renown I hear of her.”

The king sends messengers to the King of Scythia asking of him a marriage contract for the heir of Sorcha, or else that he would ravage and burn Scythia altogether. The King of Scythia, after hearing that announcement, collects the chiefs and nobles and the parliament of his kingdom and broad lordship into one place, that he might see what they would think of the wooing of the king's daughter by the eldest of the King of Sorcha's children. And this is what they thought after a close examination of everything separately, to agree to the desire of the King of Sorcha. For they thought that unless they were willing to advance the match, he would make good [*lit.*, put a foundation to] his word, for he was much richer in armies and in reinforcements than they. And when they came together to a united answer, the King of Scythia announces his mind and consent in that same matter to those messengers of the King of Sorcha; and he said to them that he preferred the love of the King of Sorcha to his hate, and that on that account he would give him his desire.

The messengers return thereafter and announce the answer

na Sciúta agus na Sciútaí do píóg na Soréa. Ua loinnead⁹⁰
 lútgáiríad an pí de rin. Cioútráct, cruinnigear an pí gac
 aipirí ioráile agus beirir beoúá bráctamail buain-tioúlaic-
 tead gáir-eolac i gclearaib goile agus gairce, agus gac
 trágún dian-óráctac dofulang o' a bfuair i gcriócaib na
 Soréa, agus do gluar pí n-a móir-rluag go píógact na⁹⁵
 Sciúta. Móir-fáiltigear pí na Sciúta poim píóg na Soréa agus
 poim a muinntir; agus níor fáda oóib amlaio rin an tan do
 crióchnuigeat an cleamnar rin eatoréa, agus do poimn riad
 píim-féarta ginearálta an póirta.

Ólato fáda oóib amlaio rin i bpoéair píóg na Sciúta, as¹⁰⁰
 buanugad onóra na nuad-éuinge píamíáiríte rin, maille pí
 hóir agus pí hairgeat o'a éabairt o' éisrib, o' éileaduib,
 agus o' feallpáimnaib, do luét ciuil, iúil, agus cluana na
 criúce, na gcrióc, agus na gineadac do bí ann go hup-fair-
 ring, foirleatán, reapaé, píor-laoéta. neim-éinnite, ionnar¹⁰⁵
 narb ioncomórtar toémarc mic píóg nó ró-flaite ar don
 aimpir iur píim é.

Scaoilto píim-éannpúirt an féarta rin iapam. agus gac
 don aca ó rin amac ró reat, as glacat a gceatá o píóg na
 Sciúta agus o 'n píóg-éúirt ar éana; agus pí na Soréa agus¹¹⁰
 an óg-lánamain rin go n-a móir-rluag as págáil iomcomairc
 beata agus pláinte as gac uile as imteact o' a noúntaib
 agus o' a noeag-áipuraib píim. Agus áipuirgeat na reolta
 rnartha rnat-geala as riubal anuar ar an áip-épann; agus
 ní hairpirtar a n-eactra nó a n-imteacta nó go pángat¹¹⁵
 eanta na Soréa. Agus téirto i n-a oír iap rin, agus pá
 móir lútgáiríe agus lán-méanma cáic pímpa. Agus mar an
 gceatna téirto reata o'a mbuan-reaoileat go teaglac an
 píóg, agus caicir an banair móir-aóbal do bí o' a hullmugad
 pímpa an reat do bideat¹²⁰ ian Sciúta pí hoighe píóg na
 Soréa agus iur an ingin rin píóg na Sciúta; agus caicir an
 óg-lánamain rin páirt o' a n-aimpir go rubac ró 'n ionnar

of the King of Scythia and of the Scythians to the King of Sorchia. Joyful and glad was the king thereat. However, the king collects every veteran of ravaging and every active destructive blow-bestowing bear,¹ well skilled in the feats of valour and of prowess, and every vehement, insufferable dragon¹ to be found in the coasts of Sorchia, and he went with his great host to the kingdom of Scythia. The King of Scythia welcomes the King of Sorchia and his people; and not long were they thus till that marriage contract was completed between them, and they distributed the general chief feast of the wedding.

A long while were they thus with the King of Scythia, prolonging the celebration of the new match aforesaid; with gold and silver being given prodigally, truly heroically, ungrudgingly, to the bards, poets, and philosophers, to the men of song, of knowledge, and of eulogy of the country, and of all the countries and tribes that were there, far and wide, very distant; so that the marriage of a king's or a high prince's son any time was not comparable with that one.

The chief men of that feast separate after that, and every one with them from that downwards, one by one, taking their leave of the King of Scythia and of the royal court in general; and the King of Sorchia and the young couple, with their mighty host, leaving a farewell of life and health to everyone, going to their own forts and palaces. And the neat white-threaded sails were hoisted, running up on the lofty mast; and their story or their journeys are not related till they reached the harbours of Sorchia. And thereafter they come to their land, and great was everyone's joy and delight before them. Likewise, the news of their departure comes to the household of the king, and they consume the immense marriage feast which was a-preparing all the time they were in Scythia with the heir of the King of Sorchia and that daughter of the king of Scythia; and that young couple spend part of their time happily in that manner, in the household of their father's home.

¹ Metaphorically for *warriors*.

rin, i tteaghlac tige a n-actara, pó ruan toice agus rochair agus
muirne, san earbair reoth nó maoine nó mór-maiteara eile 125
oirta ar bit, aet¹ as ól agus as doibnear i bpochair a céile gac
lá.

Dála níos na Sorca iomorro, iar gcaitheam tpeir t' a
aoir agus t' a aimir tó go rām rochair i n-a tigeairnar,
máinib buairnead bair agus airgeana éasa agus oirir air, 130
agus fuair bair Criorairde go mbuair an ungtá aetige agus
aithneite. Agus go éruinnigeatar iaraib maite agus mór-
uairle críche na Sorca, eadón tairig gacá tuaithe, pñm-
ceannpñit gacá pobail, agus cinn aoirca² gacá cinn, giur-
tairig an tliged agus trom-comairlige na tíre ar don-bail. 135
Agus ir é go comairnead: nair eirde agus nar eormail
nógaetá na Sorca, a beir i mbainntreabacair don tamall;
ó go fágaib a fñm-óia roirora oirde oirir ar an rí. Agus
go cinnead leo a gairm euca agus a nógad: agus go
cinnead an comairle rin leo, agus go gairmead Riorair, 140
agus go teagairde tó ar tóir mead nóg agus rmaetá
flacá agus teagair tuaithe. agus gac nír ar ceana ba tóir
agus ba tliged go rí agus go rói-tigeairna go tóeanaib tó.
Agus toirbirtear iar rin tó coróin eanna ceá[r]damail
eumtad cloé-óirde tóit-élan tñitlinead muonn-élan nógamail 145
nó-mairead ioncomairca nóg agus rói-tigeairna. Agus go
tugad rlat tñeac tóit-álainn teag-mairead i n-a láim
tpeir rlat-méairig doinn-iongnais, as a rínead agus as
comairtugad tó-ran agus go éac go bfuair ré a nógad go
rpeir gnáetara agus tligé, san cam san loet, com tñeac 150
leir an tñeac rin; agus gur eoir tó-ran a congáil mar
rin ó rin amac. Agus go gairmead ainm Rí san fnearaibna
tó iar rin.

¹ This is a conjectural emendation of the MS. reading, which is oipa, tar
leo réin, as ól (for f[réin] I would read f[act]).

² Ceannaoirde [which means "a pillow"] MS.

in the way of wealth and riches and affection, without having lack of jewels or property or other great possessions at all, but drinking and pleasuring one with the other every day.

Now regarding the king of Sorchá, after he had spent a space of his lifetime in ease and quiet in his lordship, there came throes of death and symptoms of ending and dissolution over him, and he died a Christian death with the virtue of the unction of repentance and burial. And thereafter the chiefs and nobles of the land of Sorchá gathered together—princes of every district, chiefs of every community, and heads of religion of every race, the justices of the law and counsellors of the land—to one place. And this is what they discussed : that it was not fitting, and unworthy of the kingdom of Sorchá, that it should be in widowhood a single space ; since her glorious True God had left a faithful heir to the king. And it was resolved by them to call him to them and to crown him ; and this counsel was resolved by them, and Richard was called, and first the rights of a king and the authority of a prince and the teaching of a lord were taught him, and everything in general proper and lawful for a king and mighty lord to do. And after that there is transferred to him the elegant, artistic, ornamented, gold-jewelled, close-clear, sparkling, all-pure, royal, lovely, notable crown of a king and a mighty lord. And there was given a straight, fair-coloured, lovely sceptre in his straight-fingered, brown-nailed, right hand, to sign and to testify to him and to all that he had received his kingdom according to custom and law, without crookedness or flaw, as straight as that sceptre ; and that it was lawful for him to keep it thus from that out. And he was called by name King without Opposition after that.

Stéac̃tar iar pin do 'n Cóm̃óir̃ Cúmãc̃tãc̃ ãsur do 'n
 Tríonóir̃ Trí-*peap̃panaig̃* f̃ó *g̃rápa* *anma* ãsur cuip̃p o' f̃aḡáil
 do f̃éim̃ ãsur o' a *éig̃eap̃naírb̃* *maile* *sur*. Téir̃ iar pin do 155
 'n *pioláir̃* *piog̃da* *ró-m̃aírig̃* ãsur i n-a *éat̃aíri* *bpeit̃eal̃m̃naíri*
iaírcain, ãsur *fuíal̃ar* *maite* ãsur *mór-uair̃le* *críche* na *Sor̃ca*
 do *ḡair̃m̃* *éuige*. Ãsur *at̃ub̃aírc̃* *leo* *ḡo* *raib̃* *uip̃eap̃baírb̃*
m̃ór *raíri*, *eaḡón* *ḡan* *ceann* *ḡoile* ãsur *ḡair̃ce*. *eim̃ḡ* ãsur
cong̃naím̃, ãsur *áip̃r̃ó* *ioḡaile* ãsur *imeag̃la* na *Sor̃ca*, ãsur 160
ceanñp̃oírc̃ *caḡa* na *ḡeḡiód̃*, do *beit̃* *aig̃e*, *eaḡón* *Seag̃án* a
ḡeap̃br̃áḡair̃, o' a *ng̃oipeaḡ* *Ríoir̃ie* an *ḡair̃c̃ir̃*.

Dála *Ríoir̃ie* an *ḡair̃c̃ir̃* *iomop̃rio* do *cuipeaḡ* *teaḡta*
 ãsur *taírb̃leoir̃iḡe* *ar̃* *feḡo* na *ḡeḡiód̃* ãsur na *ḡcineḡaḡ* *ḡo*
cóm̃-leaḡan, nó *ḡur* *p̃rioḡ* é. Ãsur iar *bpaḡáil* *roḡal* *báir̃* 165
 [a] *at̃ara*, ãsur *piog̃ḡa* a *ḡeap̃br̃áḡara* *ḡó*, *tig̃* *le* na *teaḡtaib̃*
ḡo *ráim̃ig̃* an *ḡSor̃ca*. Ãsur iar *ḡteaḡt̃* do *láḡair̃* *ḡó*, *m̃ór-*
ḡáil̃tig̃ear a *ḡeap̃br̃áḡair̃* ãsur *maite* ãsur *m̃ór-uair̃le* *críche*
 na *Sor̃ca* *ioim̃e* ; ãsur iar *leig̃ean* a *reite* ãsur iar *ḡcui* a
m̃eip̃t̃m̃ig̃e *ḡe*, *iaip̃air̃* *ḡuic̃ḡe*, *foḡba*, *peap̃ann*, ãsur *ḡineḡar̃* 170
ar̃ a *ḡeap̃br̃áḡair̃* ; ãsur iar n-a *ḡaḡáil* *pin* *ḡo* *toileam̃ain* *ḡó*
 o'n *piḡ*, *ḡug̃* *buiḡeaḡar̃* *m̃ór* *ḡó*, ãsur *éag̃eal̃oimear̃* a *beit̃* *ḡan*
m̃naoi a *ḡionḡm̃ála* *éuige*.

Piapp̃uig̃ear an *pi* *cia* *hí* an *bean* *ba* *hanñpa* *leir̃* o' *iaip̃air̃*
 nó do *ḡab̃air̃* *éuige*. 175

"Do *éualar̃*," *ar̃* *pé*, "ḡo *bpuil* *ing̃ean* *álainn* *aontum̃aḡo*
aḡ *piḡ* na *ḡeip̃ria*, ãsur *ḡug̃ar̃* *ḡiom-ḡráḡo* *reip̃ce* ãsur *taic̃m̃m̃*
 o'a *toic̃im̃* ãsur o' a *ḡuap̃ar̃eḡáil*."

Cuipear an *pi* *iaíam̃* *teaḡta* ãsur *taírb̃leoir̃iḡe* o' *iaip̃air̃*
cleam̃naíri o' a *ḡeap̃br̃áḡair̃* *ar̃* *piḡ* na *ḡeip̃ria*. Ãsur *éap̃ar̃* 180
 an *pi* *toḡm̃ap̃e* *oḡḡa*. *Pillir̃* *fo* *aiḡm̃eála* ãsur *fó* *aiḡir̃*, ãsur
 do *lonnuig̃eaḡo* ãsur *luaiḡ-peap̃ḡaḡo* *pi* na *Sor̃ca* *ḡr̃íḡo* *pin*.
 Ãsur *ḡug̃* *ḡair̃m̃* *ḡluaiḡ* ãsur *roḡair̃de* o' a *ḡpeam̃* *fó* *éḡiód̃aib̃*
 na *Sor̃ca* *ḡo* *huile*, ãsur do *cui* *lit̃peaḡa* *ar̃* *ar̃map̃* a *éap̃aḡo*,
 o' *iaip̃air̃* *cong̃anta* *ḡluaiḡ* ãsur *roḡair̃de* *oḡḡa*. Ãsur *ba* 185

Then he prays to the Mighty Lord and to the Trinity of Three Persons that he himself and his lords with him might get grace of mind and body. After that he comes to the royal beautiful palace and then into his judgment seat, and commands the chiefs and nobles of the land of Sorchá to be called to him. And he said to them that he had a great lack, namely, that the head of valour and prowess, protection and help, Sorchá's veteran of raid and terror, the battle chief of the nations, was not with him—to wit, his brother John, who was called the Knight of Prowess.

Now as to the Knight of Prowess, messengers and ambassadors were sent throughout the lands and the nations far and wide, till he was found. And when he received news of the death of his father, and coronation of his brother, he comes with the messengers till he reached Sorchá. And after coming to his presence, his brother and the chiefs and nobles of the land of Sorchá welcome him; and after putting off his weariness and laying aside his weakness he asks of his brother, land, property, patrimony, and inheritance; and after receiving that willingly from the king he gave him much thanks; and laments that he has not a fitting wife.

The king asks who was the woman he preferred to ask for, or to be given him.

"I have heard," said he, "that the King of Persia has a beautiful marriageable daughter, and I have given the strong love of attachment and affection to her course and her renown."

Then the king sends messengers and ambassadors to seek a marriage for his brother from the King of Persia. And the king refuses them the match. They return in grief and in shame, and the King of Sorchá was enraged and furious thereat. And he summoned his armies through the coasts of Sorchá at large to hosting and assembly, and sent letters for the arms of his friends asking of them the help of army and company.

բարձրե ԾՈ, իմ եւ Լիոնիար յա իւսաց Շնուց Շնցե օ յ-ս
Շնիւթիւ քօ յ-սմ իւո.

ՇՈՒԹԵՐԱՇԷՒ, իմ յժՅՈՒՆՆԵՐ ԱՅՍՐ իմ յժՅՈՒՄԻՆՅԱԾՈՒՆ ԱՆ ԵՐԼԱՄՅ
 ԲԻՆ 'Ն-Ա ՆՈՐՈՆՅԱԾԱԾ ԱՅՍՐ 'Ն-Ա ՆՈՐՈՐՄԱՆՆԱԾԱԾ, 'Ն-Ա ՇՇԱԾԱԾ ԱՅՍՐ
 'Ն-Ա ՇՇԵԱԾԱԾ, 'Ն-Ա ՇՇԻՐԾԻԾ ԱՅՍՐ 'Ն-Ա ՄԵԽՐԾՈՒՆ ԸՈՒՄՅՇԷ, ԵՐ
 ՇԱԸ ԱԻՄՈՒ Ա ԲԱԾԱԾԱՐ, ԲՈ ՇԱԾ ԱՆ ԲԻ ԻՆՆԵԱԼԻ ԱԻՐԵՐ ԱՅՍՐ
 ԻՄՇԵԱԾԵԱ ԲԱՐ; ԱՅՍՐ ՈՒ Ի-ԱԾԵՐԵԱԲԻ Ա ՇՆԻՈՒՄԱՐԵԱ ԱՐ ԲԵԱԾՈՒ
 ԵԱԾԵՐԱ ՈՒ ՇՈ ԲԱՆՅԱԾԱՐ ՇՈ ԲՈՅԱԾԷ ՆԱ ԹԵՐԲԻԱ:

ԴՏԱՐ ԻԱՐ ԽՈՇՏԱՆ ԻՄԼԵԱՃԱՆ ՆԱ ԴՐԵ ՆՈՒԹ. ՆՈ ՔԵՐՈՒՔԵՐՈ
 ԵՐՈՆՈՒԼԵԱ ԱՆ ԵՐԼԱՅԶ ԱՆՆՐԻՆ, Ի Ն-Ա ՔԵՐԱՄԱԼԵԱՇԵ ՔԻՍԼԱՅԶ ՔԱՐ-
 ԼԱՅԻՇ ԴՏԱՐ 'Ն-Ա ՇԵՐԵՇԱՐՈՆ ԸՐԻՏԵ ԸԱԼՄԱ ՇԵՐՔԱԾԱՅԶ ՇՈՐ-
 ԵԱՏՔԻՄԻՄԵ, ԴՏԱՐ 'Ն-Ա ՔԵՐԻՄԼԵԱՃԱԻԹ ՔԱՐՐԻՆՅԵ ՔՈՐ-ԼԵԱՇՆԱ, ՔՅ
 ՃԱՇ ԸՐՈՆ ՆՈՒՆ ԴՐԻՔԱ ԸՈՒՄՆԵԱՐԱ ՆՈՒԹ. ԴՏԱՐ ՆՈՒՇՄԻՆՆԵԱՐԱ
 ԲԱՐԱ ԴՏԱՐ ԲՈՇԱՆԿԵ, ԸՐԱՐՈՒ ԴՏԱՐ ՇԵՐՔԱ, ՄԱՅՈՒՆ ԴՏԱՐ ՄՈՐ-
 ՄԱԿԵԱՐԱ, ԴՏԱՐ ՇՐՈՒՇ ԵԱՇ[Ր]ԱՐՈՒՔ ՔԵԱԾ-ԼԵԱԾՐԱ ՆԱ ԴՐԵ, ԴՏԱՐ
 ԻՆՆԻԼ, ՔՐԵԱՐԱ ՄԱՇ ԴՏԱՐ ՇԱՐԱՇ ՆԱ ԸՐԻՇԵ ՇՈՒՄ-ԼԵԱՇԱՆ.
 ԴՏԱՐ Ո՛ՔԱՇԱՐԱՆ ԱՆ ԴՐԻՔԱ Ի Ն-Ա ՈՒՅԻՐ ԾՈՆՆ-ՔԱՐՈՒ ՇԵՐՅ-ԼԱՐՐԱՅԶ,
 ԴՏԱՐ 'Ն-Ա ՔՄՈՒՇԱՆԱԻԹ ՔՄԱԼ-ՇՈՐՔԵՐԱ ՔՄԱԼ-ԻՐԼԵ, ԴՏԱՐ Ի Ն-Ա
 ԲՐՈՒՇԵԱԼ ԿԵՆԵԱՇ ՔՐԵԱՆ-ՔԱՐՈՒՔ, ԴՏԱՐ Ի Ն-Ա ՈՒԾԱՐ-ՆԵԱԼ-
 ԼԱԻԹ ՈՐՔԱ ՈՐՄԵԼԻՆԵԱՇԱ ՈՒՔԱՐՆԵՐԵ, 'Ն-Ա ՇՈՆԱՐ ՔՐԵԱՇ,
 ԴՏԱՐ Ն-Ա ԽԱՇԽԱ ԵԱԼԽԱ ԴՏԱՐ ՔԱՇԱՅԶ.

Ածար իար տօնօ՛ղ ածար իար տօնօրցած ո՛ո նա մօր-
 քաճախն քին, ար չա՛ւ ձօն ձիւ 1 և-ա յաճաճար, չօ Եւա՛ւ ան
 Յօաննա, մար և յա՛ւն ի՛ն նա Տօր՛ւ ածար քուն ան շրկա՛յ,
 քրթալար ան ի՛ն քօնեա՛ւ ո՛ւ իսր ար նա քրթօճա՛ւ, ածար քօր-
 210 քօնքօր քօ ծեանա՛ն ո՛ւ նա քաւաճի՛ւն չօ Լէր-ժօնօ՛ւււա.
 Ո՛ւ քննեա՛ւ անկարօ ձա չօ հան քան, մեա՛ւարքա, ածար
 քալեմե քօճա ծօնի՛ւ; ածար քօ չա՛ւ քաճ աճ քրօննա՛ւ և ո՛ւ-
 քալալար իարքան, 1 և-ա ո՛ւրիւն ածար 1 և-ա յքրթալար ածար
 1 և-ա չքօնլանա՛ւ, չար քա քաճա՛ւ քալեա՛ւ քօ-մեաննա՛ւ-
 215 քալա՛ւ իա՛ւ. ածար իար քրօննա՛ւ ծօնիւ, քօ չա՛ւքա՛ւ աճ քարքեր
 ածար աճ քաւա՛ւ-քնքր և և-ա՛ւք-քաճա՛ւ ածար և և-ա՛ւքաճա՛ւ
 քօր քօրթալա՛ւ ան իսր-Լաօ քնար չօնքա՛ւ քին.

And that was all the better for him, for numerous were the hosts that came at that time from his friends.

However, after collecting and assembling that host in their multitudes and troops, in their battalions and hundreds, in their ranks and ordered regiments, from every quarter where they were, the king took trappings of journey and travel upon him; and his deeds throughout the expedition are not related till they reached the kingdom of Persia.

And after they reached the centre of the land, the assemblies of the army divided there in their marching, rushing elegance, and in their expert, valorous, keen-witted, light-footed band, and in their far, wide skirmishings, through every part of the land nearest to them. And they collected cattle and herds, flocks and property, wealth and goods, studs of the pliant-tailed steeds of the country, and trappings, flocks of swine and sheep of the territory all around. And they left the land in a red-brown, ruddy-flaming blaze, and in purple-stained, insignificant ashes, and in a smouldering of red-dancing fire, and in dark, sparkling, unspeakable, obscure clouds, and a road of rapine, and a home of flocks and of the chase.

And after those great hosts were collected and assembled from every quarter where they were, to the Soldier's Hill, where was the King of Sorchia and the nucleus of the army, the king commands a guard to be put on the coasts, and to make a camp for the hosts assembled all together. Thus it was done till the time of slumber, merry-making, and partaking of their portion came to them: and then they set to eating their victual, in twos and threes and companies, till they were all happy and satisfied and merry. And after breaking their fast, they took to relating and telling anew their noble adventures and their proceedings at the rise of the fair day and onwards till then.

“Dála míoḡ na Peppia, do beartar ór áro r[c]éal eile; iar gcruinnigeadó a máite agus a móir-uairle ó’ ionnruide 220
 ó’ éagsaoineadó a gcraeó agus a n-ainmliḡiú agus a móir-
 earbáó péin iur an míoḡ, mo ḡab as aitebeair agus as iom-
 aitebeair ari péin agus ari [a] inḡin; as mairó nairb fíú iao
 ari don ḡac a tóáinḡ ó’ oic ar an inḡin ḡonuige rin, agus
 iomaó ó’ folaannairb uairle agus do mairb míoḡ agus mó- 225
 fílaa ari a otuḡ rí éaraó toémarc ḡonuige rin.

“ḡabair-pe mo leirceéal péin liḡ-pe,” ari an mío. “Do
 rinneadó tuirḡnam móir fíleide liom-ra iomhe ro” ari pé, “agus
 do cruinnḡ máite agus móir-uairle na míoḡaáca éugam
 i n-am. Searaó [rí] ó ‘n éiḡ oic, agus do éuaóar uaimm ari 230
 éean na hingine úo. Do éar rí teacé, agus níoir mairó nó
 mairc linn rin, óir do ó’ iomaó mac míoḡ agus fuil uaral ari
 a otuḡ rí éaraó ḡonuige rin, do péir mar aoiréirí-rí. Agus
 do éuaóar ari ó’ a harrairó, agus do éar rí teacé. Do
 éuaóar an tpear feacé ó’ a harrairó; agus aoiréirí rí nác 235
 otiofraó muna bfuigeadó rí a bpeir péin. Agus do ḡeallar-
 ra rin oí, agus do ḡab rí cuir agus maáa óim um a éomalladó
 rin oí. Agus ir i bpeir do mḡ an inḡean do mḡain; eadón
 ḡan a tabairt ó’ fear ḡo bairé acé ó’ a mḡain péin. Tugar-
 ra na coingill rin oí pé a luad, agus ní éáinḡ aoin-fear ó’ a 240
 harrairó ó rin i leir nác éarraó rí oic leir, agus níoir
 bpeir-ra mo coingéall ó’ aoinfear aca ó rin i leir.”

Do ḡabáó an leirceéal rin ó ‘n mḡ leo, agus tugadó an
 inḡean péin do láeari éua do ḡabáil a leirceéal. Agus ir
 eadó aoiréirí—

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“A máite agus móir-uairle na Peppia,” ari rí, “ir amairó
 éárla ríúo oam-ra. Eadón, lá n-aon do bidear i m’ ḡmanán
 ḡloimide ḡoim-fuinneogac, agus tuitear toiréim ruain agus
 rár-éosaáca roim. Agus tarfar fíir amra agus aiplinḡ
 ionḡantaáca oam, eadón mo mḡa do óá nío ó’ fáḡáil oam 250
 péin: eadón, mo oíol ó’ fear agus ó’ fíir-éile ó’ fáḡáil

As to the King of Persia, another story is related. After his chiefs and nobles assembled to him to complain of their plundering and their injustice and their great losses to the king, they began reproaching and rebuking himself and his daughter; saying that together they were not worth all the evil that had come from the daughter till then, and that there were many noble families and sons of a king and a prince to whom she had given refusal of marriage till then.

“Receive my own excuse yourselves,” said the king. “Great preparation for a feast was made by me some time ago,” said he, “and the chiefs and nobles of the kingdom gathered to me in time. She left the drinking-house, and I went from among ourselves to fetch the girl. She refused to come, which we thought discourteous and ungracious, for there was many a king’s son and noble family which she had refused up till then, as you say. I went again to seek her and she refused to come. I went the third time to seek her, and she said she would not come unless she obtained her own decision. I promised her that, and she took contracts and securities from me that that would be fulfilled for her. And this is the decision the girl chose: that she should never be given to a man but to her own choice. I gave my pledges to her as she said, and not a man came to seek her from that out that she would not refuse to go with him, and I have not broken my pledge to one of them from that out.”

That excuse of the king’s was accepted by them, and the girl herself was brought before them to receive her excuse. And this is what she said:—

“Chiefs and nobles of Persia,” said she, “thus has yonder thing come to me. Of a day when I was in my glassy blue-windowed bower, there falls the stupor of sleep and heavy slumber upon me. And a glorious vision and wonderful dream was revealed to me: namely, that I should have my choice of two things—to get the spouse and husband

dam, ar uairple agus ar aetairdact, ar deilb agus ar deanamh,
 ar maoinib agus ar mór-máicear, agus ríocht, ráimhe, agus
 roémardeact re linn an cleamhnair rin—agus a beir aimhro
 dam féin go bpiá; nó earbada do-áiríuige agus oíogbála 255
 do-fairnéire do éogáil dam féin, do m' aetair, agus daoib-rí
 ar mo lor ar tóir. agus fear mair do beir agam iartain, ba
 cuibhe dam agus ba díol toémarie agus cleamhnair do m'
 aetair, agus go mbeirir clann mair agam gur nóe togeobad
 geall éilú agus gairce, allair agus óirdearicair, einis agus 260
 eagnaimh, ar na críochaib go cóimleactan. agus ir í roga do
 rogar-ra díob rin. gan a beir aimhro do m' deoin féin, óir
 do mearar gur luga an oíogbáil buairdead do deact daoib-
 rí do láetair agus dam-ra, 'nā beir aimhro do gnāc. agus mar
 an gceatna mearaim gurab é ro an t-am agus an fear do 265
 bí i gcinneamhain dam, agus mā 'r é buir tooil-re é, atáim
 teontac ar gabáil gur.'

Do bí a haetair agus uairple na ríogacta páirta gur an
 bpreasra rin. Críochuigead an comairle rin leo agus téio
 toiong o' uairlib na ríogacta mar a piab pí na Sopca go n-a 270
 mór-pluag, agus fairnigto airdear ríog na Peppia agus [a]
 ingine óó. Gluairer pí na Sopca mairle [pié] mairte agus
 mór-uairle a pluag go ceann-éatair na Peppia. agus tis
 pí na Peppia agus onóradā a mór-deaglaig i n-a gcoinne
 agus i n-a gcomóáil. agus fearar ríoréaoim páilte gur agus 275
 gur a óream. Téio iar rin go pioláio ríogda ró-álaimh an
 ríog, agus do pinnead an cleamhnair rin eatoréa, agus do
 rórad an ós-lánamhain, agus do pinnead píim-féarta
 geimearálta leo: agus an tpiá ba mairto píe píe na
 Sopca é, glacair a gcead ag píe na Peppia agus ag mór- 280
 uairle a ríogacta, agus gluairto i gcoiblad ar mair agus ar
 mór-fairrige go pángadar cuan dúin agus deag-bairle an
 ríog. agus do áirdeadar plead mór-áóbal gur an ós-
 lánamhain rin: agus do cuadar iar rin doóum a gcúirte
 agus a noúitce féin eug an pí óó poime rin.

that I should choose for nobility and heritage, for form and fashion, for riches and wealth, and peace, quietness, and fidelity all the time of that marriage—and myself barren for ever: or countless losses and unspeakable injuries to accumulate for my sake to myself, my father, and you, at first; and afterwards to get a good husband fitting for me, my father's choice for marriage and contract, and to have a good family from him who should get the prize of fame and valour, renown and glory, liberality and expertness, over the countries far and wide. And this is the choice I made between them—not to be barren by my own will, for I thought that the injury was less that trouble should come to you and to me at present, than to be barren continually. And so I think that this is the time and the man that was fated for me, and if it be your will I am ready to go with him.”

Her father and the nobles of the kingdom were satisfied with that answer. That counsel was agreed on by them, and a multitude of the nobles of the kingdom come where was the King of Sorchia with his mighty host, and they inform him of the speech of the King of Persia and of his daughter. The King of Sorchia goes with the chiefs and nobles of his host to the chief city of Persia, and the King of Persia, with the honourable men of his great household, comes to meet and foregather with him, and gives a hearty welcome to him and to his host. After that he comes to the royal lovely palace of the king, and that marriage was made between them, and the young couple were married, and a general chief feast was made by them; and when the King of Sorchia thought it time, they take their leave of the King of Persia and of the nobles of his kingdom, and go in a fleet on the sea and the ocean till they reached the harbour of the fortress and city of the king. And the young couple partook of a great feast with him, and they went thereafter to their own court and country, which the king had given him before that.

Iar mbeiré úóib treall t' a n-aimpíu mar rin i n-a pioḡa
 ḡaḡa róláir, to bíod an pí aḡ tairbeánaó a éarḡannair to
 ḡaḡ neac to píu a éáilíúeaḡta, aḡur aḡ tabairt comḡurtaḡt
 to na boḡtaib to píu mar ḡiḡiúir éuige ḡaḡ lá. Aḡur
 tobeirḡaó tḡeir ar reatḡ aḡur ar ráir-ḡiaḡaḡ; aḡur tḡeir 290
 eile ar ḡnóḡaíúib a ḡípe aḡur a ḡalaíu, aḡur aḡ píúḡeaó
 iúir tḡéanaib aḡur anḡpannaib. aḡur caíḡeáu pḡoinne aḡur
 toḡaḡtair i n-aimpíu an meáúóin-lae iatḡain, aḡur aḡ
 puarḡaó ceirt aḡur caingean ó éac i ḡcoitḡinne ḡo
 pḡinneac néill nóna aḡur ḡo toul to 'n ḡpéin to lúige. 295
 Aḡur tobeirḡaó aipe t' a uḡnaiḡe aḡur t' a earḡairt iar
 rin; aḡur to bí arḡor i n-a ḡáḡiúóin. aḡur to bí ḡiaḡain
 lúḡ cloíḡe 'ran arḡor, aḡur aḡeirḡaó an pí uḡnaiḡe áḡiḡe
 ar a ḡlúinib forḡ an lúḡ céaḡna ḡaḡ lá.

II

Óála Seaḡáin mic Ríḡ na Sopḡa, ḡáinḡ opḡó-ḡmuáineac i
 n-a meánnain, aḡur to pḡunne cumann aḡur caiaḡiaó pí
 úaoinib uáibḡeaḡa ainḡiaḡaḡa to bí 'ran píḡḡaḡt. aḡur
 noḡtar poḡain a pḡúin aḡur intinne úóib—ar a úearḡiáḡai
 to ḡarḡaó, aḡur an píḡḡaḡt to beir aige péin. Cḡuinḡear 5
 móir-ḡlúḡ, aḡur ḡlúairear pḡinne ar pḡuḡal na hoirḡe ḡo
 pḡaib i ḡpḡur to 'n arḡor píeaḡiaḡḡe. Óir ba fearac é
 ḡuḡaḡ mar rin to éar an pí [a] ainḡear. Aḡur to pḡunne é
 péin arḡḡa éiríḡḡe, aḡur tḡéir 'n-a uáḡaó aḡur 'n-a aonairán
 ar amair an ḡáḡiúóin. Acḡ aḡa níú céaḡna, ir ainḡaíú ḡáḡla 10
 to 'n píḡ; a beir an uáir rin i moḡ-úáil na maíone, 'n-a
 aonair 'ran arḡor ar a ḡlúinib, ór an lúḡ céaḡna aḡuḡḡamaí,
 aḡ pḡḡnaí to 'n éoinúóú éuḡaḡḡaḡ.

After they had spent a while of their time thus in their choice of every pleasure, the king used to be displaying his friendliness to everyone according to his quality, and giving comforts to the poor as they would come to him every day. And he would give a space of time to hunting and the chase: and another space to the business of his land and country, reconciling the strong and the weak; taking his meal and his food at midday thereafter, and solving questions and disputes, from everyone in general till the setting of the evening cloud and the going of the sun to rest. And thereafter he would give heed to his prayer and to his vespers; and there was an arbour in his garden, and a pile of stones in the arbour, and the king would say certain prayers on his knees on that same stone every day.

II

AS for John, son of the King of Sorcha, an evil thought came into his mind, and he made a compact and a league with some proud and shameless men that were in the kingdom, and he reveals the contents of his secret and his mind to them—to kill his brother, and to have the kingdom himself. He collects a great host, and proceeds in a night march straight on till he was near the aforesaid arbour. For he knew that in that manner the king spent his time. And he made himself armed and accoutred, and comes all alone by himself towards the garden. Howbeit, thus the king happened to be—at that time he was alone in the dawn of the morning in the arbour on his knees, upon the stone we have mentioned, serving the Mighty Lord.

Buaitear Rithe an Gaircú topar an gáirtoin agus iarrar porclad ar an mbuacail. Foillrigear an buacail 15
 to an pí to beic as binn-gabáil a fáilm agus a fáilteac,
 agus nárí cúibe tuine to dúl i n-a ceann nó go pcurrpead
 ré to' a uirnaige. Iar n-a élor rin to Seaḡán, baspar pé ceann
 an buacalla to buprad. Dearpar an buacail ar go
 phiochnaíac, agus tuigear ar [a] éagcorc agus ar [a] inneall 20
 go maib [ré] tar éir feill-ḡnion to uéanaí, nó ar tí a
 uéanta. Agus céto mar a maib an pí, agus foillrigear to
 Seaḡán to beic inr an topar as iarrar to porcluighe.

"Leigtear irteac mo uéarbhácar," ar an pí.

"Ní hamlaí to inr cóir," ar an buacail," nó go maibair- 25
 re i mearc to ceaglaig 'ran gcuir: óir ní coramla pur
 deig-ḡnion to uéanaí ioná feill-ḡnion: óir atá pé arimta
 éirighe, agus to élaoclóir a uéalb cúibeapac éam ḡean-
 muíoe ar úroic-uéalb agus ar úrocl-dac."

"Ceil agus ná can níor mó to to' úroic-innreche nó to 30
 to' mío-labarta, a buacail." ar an pí. "Agus ní hamlaí
 atá an t-aóbar: acé ir eacetrannaig nó allmupraig éáimig i
 ntuútaig mo uéarbhácar," ar pé, "agus to' iarrar to conanta
 rluag agus roémaroe oim-pa a éáimig pé. Agus ir tríto rin
 a fearigad é agus io élaoclóir a uéalb agus a uéanaí mar 35
 rin. Agus leigtear irteac é go luac."

Porcaltar an topar go luac leir an mbuacail ar pupáil
 an píos, acé gur uéacair leir é, agus leigear Seaḡán irteac.
 Agus to punne ar amar an píos mar a maib ar a ḡlúimib,
 agus ir é beannuag to punne úó—eadóon mín-bláit buadac 40
 mín-uéannmaíoe cumtoac épor-óprda élaip-leac an éolg-úipeac
 uáirte uiar-fada cúl-pamair claidim to bí aige to éabairt
 amac ar a triuall tairce, agus ar a tinctig boóba, agus
 ar a cular to cumtoighe, agus páirtear i leir a úroma pó trí
 'ran píg go cpoir í, gur maib ḡan fupreac é. Agus pillear 45
 ar an mbuacail iar rin, agus tearpar a ceann to' a méíoe to'

The Knight of Prowess knocks at the door of the garden and seeks admission of the boy. The boy explains to him that the king is melodiously rendering his psalms and his psalter, and that it was not meet that anyone should go to him till he should leave off from his devotions. On hearing that, John threatens to break the boy's head. The boy looks attentively at him, and understands from his appearance and trappings that he has just done, or is about to do, a deed of darkness. And he comes where the king was, and shews him that John is at the door seeking admission.

"Let my brother be admitted," said the king.

"That is not right," said the boy, "till thou art in the midst of thy household in the court; for he is not more like doing a good deed than a deed of darkness; for he is armed and accoutred, and his modest, fair, proper form has changed to an evil form and an evil complexion."

"Hide, and utter no more of thy ill-talking and insult, boy," said the king. "That is not the cause; but strangers or foreigners have come to the patrimony of my brother," said he, "and to ask the help of a host and reinforcements of me has he come. And it is thus he is vexed and his form and his fashion are changed in that manner. Let him be admitted quickly."

The door is quickly opened by the boy at the king's command, though he thought it hard, and he admits John. And he made for the king where he was on his knees, and this is the salutation he gave him—to draw the fine blade (conquering, of fine materials, ornate, gold-guarded, wide-grooved, straight-bladed, coloured, long-pointed, broad-backed) of the sword he had, from its treasured scabbard, and from its sheath of Bodhbh, and from its well-wrought cover, and he thrusts it into the king, in the side of his back, three times to the hilt, so that he killed him without delay. And he turns on the boy after that, and lops his head from his body with one blow

aon-buile clárómh. Agus goipear a gíolla féin éuige, agus
fupálar air a úream féin do gairm éuige go tinnearnaic,
agus iar mbreic air dóib fuaireadar an móir-ghníomh rin ullam
tar a gceann. 50

Ciúiríac do éirígeadar earpoga agus rhuite, raoite
agus pasairt na caépac fá 'n am rin, agus do bídadar as
binn-ghábáil a raim agus a raitpac ar bárr agus ar éablaib
an túir, agus do éinnadar an feill-ghníomh rin as a déanamh.
Agus o' éirígeadar doiríre crio agus ceátra, agus luic 55
moic-éiríge an baile móir pó 'n am rin; agus banríac agus
banríala na cúirte céadna rin ar fuinneogáib fairsinge
foirleána glan-folurta na caépac, agus ar ghuanánaib fíir-
geamnáca gloine (oriong dóib as rognamh do 'n éomóir
éimíacac, agus oriong eile as rhuin agus deag-fuaíal 60
amail fá béar dóib); agus do éinnadar rin mar an
gceadna an feill-ghníomh agus an móir-feall rin as a déanamh.
Do leigeadar a ngola áiríde éagcaointeacac agus a n-eimíde
fada fíor-éiríge agus a ríreaca cruat-éarta, go ndear-
nadar luic na caépac éiríge acéamh doim-fíir pé clor an 65
fuaíar rin uile dóib, gur ba fairsinge fíor-leacán fíor-
airíreac an móir-ghníomh rin ar fead na caépac uile.

Acé acá níó céadna, ní haitíreacac nó aicírealtar go gab
Seagán: acé go fíogair dóiríre agus ríiríre na cúirte agus
na caépac o' fíreacac do, agus é féin agus a fíuag do 70
leigean íreacac go luic. Fupálar an t-earpog agus doir
áiríde na caépac, a huairle agus a háirí-máirí, agus rííomh-
éomáiríre na caépac do éabairt éuige: agus o' iarí oíca
a fííogacac gan maríir. Agus iar gcuinníuagac ar aon-éomáirle
dóib uile, doiríreacac o' aicíreacac doim-béirí narí in-rí 75
fear feille ar bíc, agus o' éaríreacac eirean uime rin. Luic-
lonnigear agus móir-fearígar Seagán iaríam rííó rin. agus
cig ar áirí na cúirte mar a bfeiceacac an t-áirí-earpog
agus an éomáirle, agus ír é go ráib íu anníir—

of the sword. And he calls his own servant to him, and bids him summon his own followers urgently; and when they came up to him, they found the great deed accomplished before them.

However, the bishops and clerks, scholars and priests of the castle were arisen at that time, and they were melodiously rendering their psalms and their psalter on the top and the roofs of the tower, and they saw that deed of darkness a-doing. And the herds of kine and of cattle, and the early rising folk of the great steading were arisen at that time; and the ladies and women of the same court were at the broad wide clear-sparkling windows of the castle, and the truly-gemmed bowers of glass (part of them serving the Mighty Lord, and another part at embroidery and fine needlework as was their custom); and those saw likewise that deed of darkness and great treachery a-doing. They let out their high lamenting cries and their long truly-sad shrieks and their loud intermingled screams, till the folk of the castle rose briskly as one man hearing all that outcry, till published far and wide was that great deed throughout the castle.

Howbeit, no repentance or remorse seized John; but he ordered the doors and windows of the court and the castle to be opened to him, and that he and his host should be quickly admitted. He orders the bishop and ordained men of the castle, its nobles and chiefs, and the principal counsellors of the castle to be brought to him: and demanded of them that he should be crowned without ill-feeling. And when they were all collected to a united counsel, they said with one mouth that a treacherous man could not reign at all, wherefore they refused him. John is vehemently enraged and furious on that account, and he comes against the castle, where he saw the archbishop and the council, and this is what he said to them then:—

"Luigim ró 'n bFíor-Óia pop-órda, agus ró na déicib 80
 aóarfa agus neamh-faicreanaí, agus ró áir-peannais Níme
 agus Naomh-éalman, muna ticticti amaí, agus mo míogad gan
 mailí amail ir tuat, go n-impeódait mé bpaon báir agus beag-
 fadógaíl orais féin agus ar an méit a gabar buir bpáirt 'ran
 gcaitir."

85

Iar n-a élor rin dóib po himeagluigeat go móir iad, agus
 aoubpaotar nar dócaige Seagán do mairbat mic [a] aóara agus
 a máara féin gan coigill 'nā rin do déanaí orfa féin.
 Agus tís ríad o' don-éoil agus o' doin-méinn éuise (gion
 gupab ar a mian a éangadair éuise) agus do éuir ríad 90
 coróin air, agus éusrao gairm Rí gan fnearabha oó ór áir :
 agus gac pollamain nac raib do mian ar éac do déanaí oó,
 do pinne ríad ar eagla oó í.

Agus éusrao iarmá eaprosa. rruite, agus eliar na
 cúirte agus na caíraí o' a n-uíó agus o' a n-aipe tul ar 95
 ceann cuirp an míog : agus po gabrao as a éagac go móir,
 agus as caoineat a báir, agus as tabairt a éap-molta
 tóirle féin fair. Agus an t-áir-eapros go ronnraíad :
 agus do pinne an laoi :—

Beannaét ar anmain an fíir
 Ríorpaio óis ruairce raoiri :
 Ríog na Soréa gan béim,
 'a coréma do éac ir oibéim. 100

Ba maí an éríoc po mé do linn,
 a éurairé éalma éúil-finn :
 Iarc i n-inéar, enuar i gcoill,
 Cpuac ar gac fíir-beagán fearmainn. 105

Claoon gac éríoc, líonmar gac laét,¹
 líonmar gac flait fearú do éumacé.
 Ní éapraí² feall fuo, acé po,
 a mí feargmar na Soréa. 110

Ba pollar maí Dé do gar :
 Sib gan fíoc, gan fuac, gan ár.
 a mí narb fáilra i n-am óil.
 Ba minic almpa' ar altóir. 115

¹ Probably read Cluain gac enoc. laét=luét. ² Inéapraí MS.

“I swear by the glorious True God, and by the unseen divinities that are worshipped, and by the planets of Heaven and Holy-land, unless you come out and crown me without ill-feeling, according to law, I will inflict the misfortunes of death and shortness of life on yourselves and on all in the castle who take your part.”

When they heard that they were greatly terrified, and said that it was not more likely that John should slay his own father and mother's son without sparing than that he should do the same to them. And they come with one mind and thought to him (although not with their desire did they come to him) and put a crown on him, and proclaimed him publicly King without Opposition; and every solemnity that they were all unwilling to do for him, that did they for fear of him.

And then the bishops, clerks, and clergy of the court and the castle gave heed and care to go for the king's body; and they took to lamenting him greatly, and weeping for his death, and giving him his eulogy of loyalty. Especially the archbishop: and he made the lay:—

A blessing on the soul of the man, of Richard the Younger, pleasant and free;
King of Sorcha without blemish, his slaying all think an infamy.

Good was this country in thy time, O valiant fair-haired hero: fish in the creek, nuts in the wood, a stack on every tiny farm-land.

Every mountain was a meadow (?) populous every company (?) rich in wine
was every principedom all during thy power. No treachery, but this, was done
throughout, O graceful King of Sorcha.

Evident was the favour of God near to thee; thou wast without wrath, without hate, without slaughter. O king who wast not unfaithful in the time of revelry, often was an alms on the altar.

Sib iné pá cumhad ceall 120
 Ir boét Dé ionn áiríseann;
 Do b' aobinn ió' bpuz féil pinn
 Do éann i muš, sio ipeal.

Ó nac eol uáinn leigear do šom,
 Šuóimio iopa le t' anmain. 125
 Leat, a pí pí-šeal, šan loét,
 Cuipimio ari mile beannaét.

A h-aicte na laoió rin cuipceari corp an píoš i n-eileat-
 pom órú, ašur beipceari šo háirí-eašlaip eairíonáéta o'
 a éóipam; ašur do haólaeao é, maille pí hoipmíoin ašur 130
 pí honóip móip. Ašur tošao a lia ór a leaéta luiše, ašur
 do feapió na eluicéte eaoimte i šcoicéinne. Ašur šabar
 an pí nuao rin teopa lá ašur teopa hoirúce aš eipinnušaó
 eaoála, maime, ašur móir-maiceara a úeapbáéta, aš
 řuióiušaó ašur aš pocpušaó muinntipe na eaépaé ašur na 135
 cúipce, ašur aš úeanaim eairíoeara ašur eapiatoaió úó píin iuu.

Do bí puioipe špióad do cómaiple řeicpeioiž an píoš rin
 do marbáo, noé ba hannpa leiř píin o' řeapiab an beaéta,
 ašur ip de a šoipeao Ríioipe na Cómaiple. Ašur éaimš
 do láétaip an píoš óis rin, ašur ip eao aoubaipc— 140

“Conáé io' ééimeannab do paé, io' píoš-šlaiceaéab
 do šoil ašur do šaipce, a lor arii ašur iolécobair; ašur šo
 meallpaó tú do píošaét ašur do řlaicear, a piž-mílió!
 Ir maic ašur ip conáž an šníóm rin do pinnip, eaoón an pí
 do bí iari řeaiéam řeíimpe móipe o' a aoip ašur o' a aiprip 145
 do marbáo úuit. ašur an píošaét do beic ašat píin ašur
 aš do éloinn ó řoin amaé. Ašur nář éuibe ainm ba uipíle
 'ná 'Clann Ríoš' do šaipm do o' éloinn, ašur 'Ríošan na
 Šopéa' o' a máétaip. Ašur ip aicéne óam-řa uipearbaúe
 móipe opic i noiaio an oeiž-šníómia úto šan úeanaim řop. 150
 Eaoón, inšean Ríoš na Šciéia éářla taoéřiom tarpiac. Šabčari
 ašur cuipřičteari leat-řa hí, ašur cuipceari i n-aic óainšin i
 šo ceann naoi míoř, mar nac mbeao amáic nó iomagallaím
 oaoimeao aic. Ašur má 'ř mac a beapiřar, bářiuičteari šo
 hobann é: ašur má 'ř inšean a beapiřar, ačcuipceari ašur 155

Yesterday it is thou who wast protector of churches and of the poor of God between High Mass : pleasant was it in thy generous white fortress for one astray, though he were humble.

Since we know not medicine for thy wounds we pray Jesus for thy soul : with thee, O truly bright king without blemish, we leave our thousand blessings.

At the end of that lay the body of the king is put in a golden hearse, and is brought to the Cardinal's cathedral for its funeral ; and it was buried with veneration and great honour. And his stone was raised over his resting place, and the funeral rites were celebrated at large. And the new king spends three days and three nights in collecting the wealth and property and riches of his brother, in settling and arranging the people of the castle and of the court, and in making for himself friendship and amity with them.

There was a knight beloved, of the private council of the king who was killed, one dearer to him than all the men of the world, who used to be called the Knight of Counsel. He came into the presence of the young king, and thus he spoke :—

“Luck in thy paths be thy good fortune, in thy royal authority be thy valour and prowess, by reason of arms and all allies ; and mayest thou enjoy (?) thy kingdom and principality, O kingly hero ! Good and fortunate is that deed thou hast done, thy slaying of the king who had spent a great part of his lifetime, and taking to thyself and to thy children the kingdom from this out. And it were not fitting to call thy children by a lowlier name than ‘children of a king,’ and to call their mother other than ‘Queen of Sorcha.’ And I know of one thing thou greatly lackest, after that excellent deed, undone as yet. The daughter of the King of Scythia has become with child. Let her be taken and fettered by thee, and put in a stronghold to the end of nine months, where she will not have sight or converse of men. If it be a son that she shall bear, let him be

ionnairbhtar í féin agus an ingean eile a éirí aici, i gcóiré-
aib ciana comhghéara; agus ír mar rin a bhar an móir-
ghníomh úr san oíogal go bfuinne an bhráda agus go foirdeann
an beata."

Ro hupá dhíuighad an ní uime go noubairt—

160

"Ír tairp linn an comairle rin, a Ríope na Comairle,"
ar pé, "agus beir dhíuighad céime agus ghradam duit féin
fé m' linn-rí an comairle ghráda rin a tugar tam. Agus
ní beir comhéad na mná rin as tuine ar bí aét asat-ra
féin; agus bíodh do roga caithirí o' a bfuil 'ran tír-pe asat 165
raor, agus as do fhuict i o' d'airí o' a cionn rin."

Sabar Ríope na Comairle a roga caithirí go n-a fearann
raor, ar borro na fairrige, mar a raib euan longad agus
toréad, agus inbeair iarc. Fupálar Ríope na Comairle raor
agus máiriuin do éabairt cuige agus túr díot-óruigte (?) 170
d'ingean díot-éolairí do déanamh d'ó, agus a cógail ó
éalam; agus a trí ceathramhna do beir 'ran bfairrige, agus
san aét don ceathramh i dteannta na tíre te: do b'eadar
readt nooirpe fé n-a noirp agus fé n-a b'orclad, ó éalam
sur an bfuinneos do bí ar an treomra uachtar do bí ór 175
cionn na fairrige, do 'n éirleán rin: agus don doirp am-
laid iarrann-garb i b'oirpimeall agus i dteannta na ríadte
go híochtir ar an túr rin.

Agus iarrmbeir ullamh f'ó éoil a méanman féin mar rin
do 'n éirleán, cuipear an ríogán agus a hingean ar an 180
treomra uachtar rin. do bí ór cionn na fairrige; i n-áit naé
raib amairc tuine nó tíre aca: agus ro fágaib biaða
meapara aca, agus ro fágaib glar agus g'éibean ar gac
doirp ó rin ríor go doirp na ríadte. Agus fá tubad
iarran mar rin: óir ní fácair g'núir daonra ar bí, nó 185
raðairc tíre nó talman, féin, feara, nó ríor-uirce—aét an
b'óna bíot-borib agus an ráile fearb-glár ríuit-líonmar,
agus neoil eadairbuaireada an aier, agus cóngluairéad

forthwith slain : and if it be a daughter, let her and the other daughter born to her be expelled and banished into distant foreign countries. Thus will that mighty deed be unavenged to doomsday and to the end of the world."

The king was delighted with that, so that he said :—

"Trusty we think that advice, O Knight of Counsel," said he, "and that friendly advice thou hast given me will be an elevation of position and esteem for thyself throughout my lifetime. And there shall be no custodian of that woman save only thee ; and let thy choice of the castles which are in this land be freely thine, and thy seed's after thee, on account of that."

The Knight of Counsel takes his choice of a castle with its free land, on the border of the sea, where was a harbour of ships and of fruit and a creek of fish. The Knight of Counsel commands craftsmen and masons to come to him and build for him a tower without decoration, firm, that could not be undermined, and to raise it from the ground ; three quarters of it to be in the sea, and but one quarter founded on the land ; there were seven doors to be opened and shut in that castle, from the ground to the window in the upper room that was over the sea ; and one door likewise to that tower, rough like iron, in the border and side of the street below.

And when the castle was ready according to his mind in that manner, he puts the queen and her daughter in that upper room, which was above the sea ; in the place where there was not a sight of man or of land for them ; and he left measured articles of food with them, and left a lock and fastening on every door from that down to the street-door. And mournful were they thus, for they saw not the face of man at full, nor had a view of land or of country, of grass, of wood, or of fresh water—only the ever-raging ocean and the bitter, green, all-flooded salt sea, and the lofty clouds of the air, and the

na n-óuil agus na n-áiríeann as neartuḡaḡ saḡ lá. Uo
 bíóir lán uo uoḡrainn agus uoileḡear. uo cómḡuil agus uo 190
 ḡearlán, agus as ríir-ḡeoir-ḡearḡain saḡ lá. agus an ríóḡan
 ḡo ronnraḡaḡ, as rmuaineaḡ i n-a meannmain ḡur meara
 léi 'ná a lámḡeanar agus 'ná báir a haoinḡir róḡra, uá mba
 mac uo bḡarraḡ rí. a bḡit u' a ḡeḡeam u' a ḡur ḡum báir
 mar rín i n-a ríuḡaire. Uála Ríuḡe na Comairle, uo 195
 ḡiḡeaḡ u' a ḡuarrḡuḡaḡ saḡ lá nó saḡ uara lá, u' ríor na
 ríóḡna agus an uoirḡir: agus saḡ uair uo ríarruḡeaḡ an rí
 rḡeala na ríóḡna uo, aḡeireaḡ-ran naḡ uḡáinḡ an uuirmeaḡ
 uo 'n inḡin rór, agus uá uḡiocráḡ ḡo bḡuḡeaḡ-ran rḡeala
 uairḡe ḡo ríar. 200

Cioḡḡrḡaḡt iar n-íomlánaḡ naor míor u' inḡin ríóḡ na
 Scíḡia, ḡabair bḡeara bḡíóḡa agus allan íoḡna í, agus beirear
 ḡein mín. mácánta. rḡmíuḡ, rḡ-ḡrḡaḡaḡ, ríóḡcánta, bláit,
 baill-ḡeal, ḡruaḡ-ḡoirḡa, ḡarta, ḡeanaḡail, ḡnúr-álainn.
 máireaḡ, mḡir-leaḡair. mic uo 'n mḡir-ḡuirmeaḡ rín. 205
 ḡlacar uoir a uá lám é, agus ḡlanar agus ḡrínḡuḡear é,
 agus mar cónnaire an bairríóḡan an naorḡean álainn
 íolḡroḡaḡ rín, líonar u' a rḡeire agus u' a ríir-ionḡaine an
 tan rín, agus rḡḡar ḡo uil agus ḡo uíóḡra é; agus biauḡar
 uo laḡt a coirḡ-ḡíóḡ íombláit baillḡeal bunraḡair rḡin 210
 é, agus leḡear i n-a ríuḡaire ar an uoir aríó é, agus
 caorḡear ḡo ríaraḡ raleḡair ríir-neimḡeaḡ ór a ḡíonn agus
 aḡuḡairḡ—

"Áirí-rí mḡe agus naomḡalḡan" ar rí "agus a
 ḡruḡuḡḡeoir na cḡuinne ceḡarraḡa! Ir marḡ uar uoḡuḡaḡ 215
 u' íomcar i n-a bḡíonn rḡin ḡonuḡe ro, agus ḡan aon mac
 aicí rḡin nó as u' aḡair aḡt uá, agus ḡan a ceḡ aicí
 oileamḡain nó alḡíom ó ro ruar ḡo bḡaḡ!" agus leḡear ar
 a ḡlúimḡ iar rín, agus iarḡar ar an ḡíonóro ḡrḡan-ḡḡḡa
 ḡrḡ-ḡearraḡaḡ uoḡ-ḡomairle uo mḡineḡ uí, um an mac 220
 rín uo ḡur 'ran bḡairḡe pul uoḡíreḡ rí rḡin u' a ḡur ḡum

shining of the heavenly bodies and of the planets, glaring every day. They were full of sorrow and misery, weeping together and lamenting, and raining long showers of tears every day. And the queen especially, thinking in her mind that worse than her imprisonment and the death of her wedded husband did she think her expectation, if it were a son she should bear, that he would be put to death in her presence. As for the Knight of Counsel, he used to come to visit them every day or every second day, to get news of the queen and of the unborn child; and every time that the king used to ask him news of the queen, he would say that the birth had not yet come to the lady, and if it should come he would get news of her immediately.

Howbeit, when the nine months were fulfilled to the daughter of the King of Scythia, strong seizure of pain of child-birth take her, and she bears a smooth, excellent, tender, lovable, tranquil, beautiful, white-limbed, ruddy-cheeked, cunning, lovely, fair-faced, graceful, pliant-fingered child—a boy—in that birth. She takes him between her two hands and washes and tends him; and when the queen saw the beautiful comely babe she fills with love and lasting affection for him, and kisses him affectionately and vehemently, and feeds him with the milk of her fair, white, broad-based breasts, and lays him down before her at the lofty door, and weeps over him in showers and floods bitterly, and said:—

“King of Heaven and Holy-land!” said she. “Creator of the four-fold universe! Alas for her who was permitted to bear thee in her womb till now! Not a son but thee to her and to thy father, and no leave to nourish or foster thee from now for ever!” And then she falls on her knees and asks the mighty, exalted Trinity of Three Persons to teach her good counsel—whether to cast the boy in the sea before she

should see him put to death, or leave him till the Knight of Counsel should take hold on him, in the hope that some of the miracles of God should come to give him generosity.

A little while after that she saw the noble *aquila*, that is, the bird called the Eagle, coming to them in the expanse of the firmament and in the lofty clouds of the air; till he swooped on the threshold of the lofty door, and stretches his two hand-like crooked-clawed taloned feet round the child, and carries him off in the rain-clouds with the roaring wind, over the strange, wonderful, noisy-bordered sea and the generous broad ever-rough ocean, till he went beyond the limits of sight and of view away from them.

And when the queen and her daughter saw that, they strike their hands and tear their raiment, pluck their hair and their locks, and shriek sadly and woefully, and pour flood-like wet, dew-like, brown-dropped floods of tears over their white-faced ruddy-cheeks, and it is a wonder that symptoms of death and certain dissolution, and of cutting short of life did not come to the queen as she saw the carrying off of her only son. She thought it better then that he should be under the unjust judgment of the Knight of Counsel than carried off from before her in that wise. And she falls into swoons and deathly faints; and after being a while in that state she rises and begins to reproach and revile her deceptive, hideous fate, so that she said:—

“ Oh life! with heavy curse, with bitter pledge, treacherous, evil-fated! Little I think my curse upon thee, from the time thou didst raise me up at the first, and gavedst me my choice of a husband and a match of all the men of the world! When I was undoubted Queen of Sorcha, thou didst show me a horrible hideous sorrow in that thou didst rob from me the King of Sorcha, and didst not give us one death and one fate

ùinn an don. Ó nár éoghair rin do d'éanamh, ir triaig nar 255
 leigir mac tóir tionscála úo an ríog beo agham, t'féadaint
 an tóirbairt Dia úó a d'air do tóigal uair éigin, aghur go
 mba huirgáiríúigáó meannan aghur aigeannta d'ám-ra a beir
 ag éirteact pé rogar a gotha-ra aghur pé binnbuaíraib a
 beoil i n-ionao [a] d'ara gonuige rin! Aghur fór ó naéar 260
 tóirigir rin, ir triaig naé fearaó mé féin go tóirceat 'ran
 traogal nío éigin tóbéarparó Ríoirie na Comairle aghur
 Ríoirie an gaircío cómh bóet liom féin anoir, gan iún paic-
 reana a gclainne nó a mban aca-ran go b'áé : t' féadaint
 an tóirceatáoir mar atáim-re, gan mac gan fear." 265

Aghur do iunne an laoi mar leannar—

mo mallaét ort, a éineamain
 leam tógáó mé ó éoraó!
 Oé ir triaig! do m'leabair
 m'pe tar m'áib an tómain. 270

t' áirí-m'íg Sonéa (paob-uaine)
 t'ugair m'pe mar éile—
 ir triaig naé leaba don-uaiqe
 puairir ir mo éáo-fear! 275

ó naé eao aét m' fúirceat-ra
 tar éir m' don-g'ráó ir m' annra,
 ir triaig naé maieann mo éiríeacta
 agham gan guair marb'á! 280

Oé ir triaig! mo p'ioiragán,
 Oig'pe Ríoirie na Sealgá,
 'tá 'r'na c'ioirib pé biotáirán
 uaim 'ran páile fearb-g'lian! 285

gan mo fúil pé n-a amairc-ran
 ar n-imteact uaim mar éiríeact!
 Cuair mo éuirp ir m' anna,
 naé uiré éin ór ceann paup'ge! 290

Oé a Ríoirie na Comairle
 aghur a Ríoirie an gaircío!
 ir triaig gan t' f'iaíab opair-re
 gan buir gclainn go b'áé t' paicrin! 295

ór tú féin, a éineamain
 t'ugáó ar tóir d'ám-ra—
 ór leir mé do m'leabair
 ir liom ort mo mallaét!

¹ Na éiríeact óir ceann paup'ge, MS.

together. Since thou willedst not so to do, alas that thou didst not leave yon darling, worthy son of the king alive with me, to see whether God would give to him to avenge his father some time, and that I might till then have gladness of heart and mind in the hearing the sound of his voice and the tuneful words of his mouth, in place of his father! And since that also thou didst not will, alas that I know not that there will come something in the world that shall make the Knight of Counsel and the Knight of Prowess poor as I am now, without power to see their children or their wives for ever; to know whether they will come to the state where I am, without son or husband."

And she made the lay as follows:—

My curse on thee, O fate whereby I was uplifted from the first. Woe is me! Thou hast destroyed me beyond the women of the world.

To the High King of Sorcha (a foolish match) thou gavest me as spouse alas that it was not the bed of one grave that I got with my choicest husband!

Since there is nothing for it but my surviving after my only love and my dear one, alas that my companions do not remain by me without deadly peril!

Woe is me! my little man, heir of the Knight of the Chase, who is in the talons of the eaglet away from me on the bitter-clear sea!

Without my expecting before I saw it, going from me like a phantom—O Harbour of my body and my soul, would that there were no path for a bird over the sea!

O Knight of Counsel and Knight of Prowess! Alas that there is no penalty on you that you should not see your children for ever!

Since it is thou, O fate, that wast given to me at first—since it is even me thou hast destroyed, upon thee I leave my curse!

A haitle na laoió rin adubairt an píosan—

295

“Scuirpeam t’ar ngear-éaoinead,” ar ní, “asur glan-
pamaio ar ngnúire asur ar nglan-aighe: óir ir sairio go
totaóit Ririoir na Comairle éugainn: asur dá bpaíad mar
ro rinn, ir troc-bapamail toóearpaó úinn. asur toob
féirioi supab é ar mbár to éioepaó ar.”

300

Asur to pinnpeaó amlaio rin.

III

Dála píos na Sorca iomorro, ro pmuain i n-a mheanmain
féin go totáinis bárr ór cionn naoi míor, nó trí páite, ó éuir
ré ingean píos na Scitla le Ririoir na Comairle, asur naó
otug pceála an éoiréir éuige. Asur ir í bapamail to bain
ar rin—sur rus an píosan mac, asur to bpió an gpaóa asur 5
an éumainn to bí aige féin ó ’n ádair asur ó ingin píos
na Scitla poime rin, sur éuir ré an mac t’ a oileamain asur
t’ a learuáó ór íreal nó go mbeaó mpeaóma, ar a
gcóipeócaó báp [a] ádara air féin asur ar a élan uair
éigin: asur sur imir ré gliocar asur mio-coinseall air féin 10
mar rin. Asur paspar a éaséumann óó go tinneapnaó, asur
ní éomhuíde to pinne nó go totáinis go cúirt Ririoir na
Comairle. Mór-páiltigeap an púoir poim an píó.

“Ir tairur úinn dár toóis an páilte rin,” bair an ní:
“asur beirteap ar cuairt éum na píosna rinn go bpeapaim- 15
re an élanmair í.”

To pinnpeaó amlaio, asur iar nteapcaó to [’n] píó ar
an píosan go ppióchnaíac, mar naó bpuair ré inneall mná
torraige uiréi, pannpuigeap an cuirleán go maíó ó n-a bárr
gonuige a bonn. Asur mar naó bpuair élan innte nó aic 20
t’a mear féin, éus mná iúlmapa glioca éuige t’a óearpaó

At the end of that lay said the queen :—

“ Let us cease from our bitter weeping,” said she, “ and we will cleanse our faces and our white countenances ; for it is a short while to the coming of the Knight of Counsel to us ; and if he find us thus he may have some evil surmise concerning us, and perhaps our death might result from it.”

And so they did.

III

NOW, concerning the King of Sorcha, he thought in his own mind that the end of nine months, or three seasons, had come since he put the daughter of the King of Scythia with the Knight of Counsel, and that he had not given him news of the unborn child. And this is the suspicion he deduced from that—that the queen had brought forth a son, and that, because of the love and affection he had had before from the father, and from the daughter of the King of Scythia, he had put the son for fosterage and education secretly till he should be able for service, whence he would settle for the death of his father upon [the king] himself and on his children at some time : also that he had played a trick and a breach of trust upon himself in that manner. And his unfriendliness waxed hot against him, and not a stop did he make till he came to the court of the Knight of Counsel. The knight made the king heartily welcome.

“ No doubt that is a trusty welcome,” said the king. “ Now, let us be conducted to visit the queen, to see if she have a child.”

They did so : and when the king looked attentively at the queen, and did not find on her the deportment of a woman with child, he ransacks the castle well from top to bottom. And finding no child born or unborn with her, so far as he could see, he brought knowing expert women to assure him

tó nár buó torraó í: agus iar n-a faicirín rin tóib doib-
paóar nar beaó.

“A Ritipe na Comaiple” ar an pí “cá bfuil an toircear
doibear do beic ag ingin míoš na Seictia?” 25

“Ní féidir” ar an iuripe. “a éiseanna, aét muna bfuil
pé innte péin fóir, nó muna n-éanna pí péin toiricé-breic éigin
fuir, t’eacla go scuirpimír cum bair i n-a fiaónaire é.”

“Ir toimhin linn naóar mill pí cam a bponn péin fóir”
ar an pí “agus go mba mirté léi a luar tó millreó tuine 30
eile é. Agus ní hamlaib rin atá an éur” ar an pí “aét do
éuireabar-pa an leaib t’ a oileamain agus t’ a learuáó, pá
éinne miltre t’ a t’eanam uair éigin eile. Sióeó céatna,
ní ba comain leat-pa an t-ole rin tó n-éantair oim-pa é.”

Agus iar íráó na mbreicre [rin] do ‘n píš, tángatár 35
taatanna iomóa éasraimla tó né fuaémair agus pé fuaó
na feirge. Cmuónuigear agus imeagluigear Ritipe na
Comaiple go móir ag faicirín an míoš ar an órouáó agus ar
an inneall rin, agus pé cloirtin a breicre: agus mo bí ag
ríor-šabáil a leirceál, agus níor šab an pí rin uair. 40
Ba loinneac lúéšáireó an míoš an ó beic ag éirteáét pé
bopb-briaéirib rin an míoš. agus do fmuain aic péin i n-a
meanmain go otucreó tpe móir-miorbailtíóib Dé agus na
Tmuónóite tpe-šearpanaig bair t’ imiré for Ritipe na
Comaiple íran breill agus íran bponšail do éionreain 45
n-ašaró a haoin-mic péin sonuige rin. Cíóótráét ir šáirto
do bí an iomagallam éainteaó rin toir an píš agus Ritipe
na Comaiple. an tan a éainis bpoó agus boppraó agus tóráét
tíomair íran píš, agus fupálar cimeáó creapailte cmuá-
éuibreicre do t’eanam do Ritipe na Comaiple, agus mar naó 50
bpuair aomail an toiréir ro. fupálar a éroáó i briaónaire
a mna agus a éoinne agus a muinntipe: agus ir ar éigin
atáiréuigeó a bean agus a élann air šan cpoáó i briaó-
naire éaic. Cuiró pé turparóe eile ór ceann an baile agus na

that she was not with child ; and when they saw, they said that she was not.

“ Knight of Counsel,” said the king, “ where is the unborn child thou saidst was with the daughter of the King of Scythia.”

“ I know not,” said the knight, “ my lord, unless he be still unborn, or unless she have played some evil fate upon him lest we should put him to death before her eyes.”

“ I am certain that she has not yet marred the curve of her womb,” said the king, “ and that she would be worse for her haste if another should mar it. And not thus is the case,” said the king : “ but you have put the child out for fosterage and education, that he might exact a mulct some other time. Howbeit, that evil were no advantage for thee, were it done upon me.”

After saying those words there came to the king many different colours with hatred and with boiling of rage. The Knight of Counsel trembles and is terrified greatly on seeing the king in that state and condition, and on hearing his words ; and he kept prosing out his excuses, which the king did not accept. Joyful and exultant was the queen at hearing those rough words of the king, and she thought within herself that through the great marvels of God and of the Trinity of Three Persons death should come to be inflicted on the Knight of Counsel for the faithlessness and treachery he had undertaken against her only son, until then. However, but a short time were the king and the Knight of Counsel at that abusive discourse, when there came excitement and swelling and madness of pride over the king, and he commands a bound fettered captive to be made of the Knight of Counsel, and as he got no confession of that birth, he orders him to be hanged before his wife and children and followers ; and scarcely were his wife and children saved from him so as not to be hanged before them all. He puts another servant over the steading and the

tuitéce rin a éus pé do 'n iutóipe ionne rin, supab mar rin do 55
éuitis an fíir-Óia poróirúa feall Ríóipe na Comairle ar an
míogán sonuise rin.

Ácét éeana, do rinne an pí mannpuşat ró-éruat ar an
míogán fá adóimh an coirpéir ro uiréi, agus mar naé bpuair,
adubairt supi éóir a bápuşat şo hobann. Ácét adubairt 60
maite agus mór-uairle a úpeama sup náir éóir rin a tóeanam,
agus supi éóia a haéur agus a hionnarbat ar an şcrióé şo
cóim-iontlán. i n-ait naé mbéarpat an pí amáir uiréi péin nó
ar an ingin, agus naé şclumpeat a pceála ó rin amac şo
bráé. Do crioénuigeat an éomairle rin aca, agus éus an 65
pí şairm ór áro tuitim do beit aise péin ar máoin agus
ar mór-maitéar don-óuine dobéarpat biaó nó deoc ói péin
nó ó' a hingin ó éeann peacé lá amac. Agus supálar
pcaileat ói ar an bpoim rin, agus páşar an pí an baile
iaraim, iar ndéanam an érocta agus an ionnarbat rin do. 70
Supi mar rin do şus an fíir-Óia poróirúa, Macarían na
Cruinne, breit úipeac ar Ríóipe na Comairle 'ran breit do
éionnreain i n-aşat a éigearna agus a baiméigarna agus a
n-oişre óilir óiongmála óoilis Óia do éeacé eatoréa.

Oála na míogna agus na hingine buairéaréa, do éuatar 75
i şcomairle, agus do rmuaineatar şo bpuigíóir péin bár do'n
şoréa pul do páşfaióir an tír rin: agus supab éuise rin do
éus an pí an róşpat rin amac ró 'n tír.

"Agus a ingin óil," ar pí, "ir aítne óam-ra mar a paám 80
ar ó 'n ngairm úo. Óir páşam na héiríş líoga lán-máireacá
atá aşaimn pé mnáib uairle éişin 'ran tír nó 'ran şcaéair,
agus ceanneócam éiríş beaşa boéta roóc-óacá noé şoşnar
do óaoimib boéta: agus cuirpeam dealb şriánna óuib-néata
ar ar nşnúirib agus ar ar nşlan-aigéib, agus beim aş iarparó
óéirce ó tír şo tír nó şo bpuigeam eolar ar an Şcítia, şo 85
bpearpam an mbéarpam beo ar a óul ar amár m'acáia." ar
pí.

patrimony which he had given to the knight before, and thus did the glorious True God avenge the treachery of the Knight of Counsel upon the queen till then.

Howbeit, the king made a very severe examination of the queen to get a confession of this birth of her, and when he did not get it, he said that she ought to be put to death at once. But the chiefs and nobles of his following said that that ought not to be done, and that it was more fitting to expel and banish her from the country altogether, to a place where the king would never have a sight of her or of her daughter, and where he should not hear news of her from that out for ever. That counsel was agreed upon by them, and the king published a proclamation that he would fall on the goods and wealth of any one who should give food or drink to her or to her daughter after the end of seven days. And he bids her begone in that fashion; and the king leaves the steading after that, after finishing the execution and the banishment. So that in this wise did the glorious True God, Ruler of the Universe, inflict a direct judgment on the Knight of Counsel in the treachery he undertook against his lord and lady and their dear and fitting heir which God willed should come between them.

As for the persecuted queen and daughter, they counselled together, and thought that they would die of hunger before they should leave that land: and that it was to that end the king published that order through the land.

"And my dear daughter," said she, "I know how we shall evade that proclamation. We will leave the precious beautiful garments we have with some noble women of the land or of the castle, and will buy paltry, poor, ugly-coloured garments, such as serve for paupers; and we will put upon our faces and fair countenances an appearance hideous and morose; and we will be asking alms from land to land till we get knowledge of Scythia, and till we shall know if we shall succeed alive in going to my father," said she.

Το μιννεαὶ ἀνταῖο ριν λειρ να εαομ-ινξεαυαῖβ, αἰγυρ
 ἑλαιορτο πόμπα ἀρ αν παμὰι ριν, αἰγυρ ιαὼ ἀρ ὀροῖε-ιννεαῖ
 βοῦτ τοιρεοῖλ, ὁ εἰς σο τῖς αἰγυρ ὁ βαῖτε σο βαῖτε; αἰγυρ 90
 αν τ-ιονατ ι η-α βραῖατοῖρ φλεαὼ αἰγυρ πέαρτα ποῖμε ριν,
 νί μὸ 'νά μῖρ βεαζ νό ρρμῖλλεαὼ το τεῖλγῆι ἐυέα αν υαῖρ
 ριν; αἰγυρ το αἰνιγῶῖρ εἰς υἷε, αἰγυρ νί αἰνιγέαὼ δον
 τοῖνε ιαὼ-ραη.

Κύριε εαῖαὼ αἰγυρ εὐομ-έεῖτε το 'η μῖοζαν ι η-α παῖβ 95
 ρί σο μινε ποῖμε ριν, αἰγυρ ἐάρα τοι οἰῶε ἀμῖτε α θεῖ
 ιντε σο τοιρεοῖλ τοῖε-βιαῶα; αἰγυρ ιαρ ρμυαῖνεαὼ το 'η
 μῖοζαν α πεαβὰρ το ἑῖβεαὼ ρί πέιν λειρ αν ἑκύριε ριν
 ποῖμε ριν, ἑαβὰρ τειρε μὸρ αἰγυρ οὐβαῖαρ τοαρμῖαι ι, αἰ
 ρμυαῖνεαὼ [αρ] αν τραῖοβυρ α φυαῖρ ρί αρ τοῦρ αἰγυρ α 100
 βοῦταῖνε πέιν πό 'η αν ριν. Αἰγυρ το ἐαν αν λαοι ανη—

μαῖε ἀνοῦε μο ἐυλαῖο-ρε,
 ἐυλαῖο μνά ἑαν πεαρ-μυαῖαι,
 λομῖεαρ εαρε να [ἑ]κύμαλ ριν,¹
 ιρ οἰαρε ὁ ἑαὼ μναοι υαῖαι. 105

Εἰς αἰαῖνν το' α η-αἰνεαῖαὼ,
 'S ἑαν αἰνε αἰ δον ομῖν;
 Σιν αἰ ουλ πέ παῖεῖορ
 'S αν ἑκύριε το εαῖμαοιρ μὸμῖν.

μῖρε αἰγυρ μ' αομῖαομ
 σο ηἑνῖρῖβ ουβα τοῖεα,
 ἀρ η-μῖεαῖε ἀρ η-αοαμῖν
 ἀρ πυρ εῖρε να σοῖεα. 110

αν μῖρ βεαζ τοῖεαῖν-ρα
 το βοῦτ-μῖοζαν αν μῖς-εἰς ρο,
 μαρ εῖρο μὸρ νί πεῖαῖν-ρε
 οαμ πέιν ιρ το μ' ινῖν[-ρεο]. 115

αν τέ ριν αἰ α' βραῖαῖν-ρε
 κοῖα ἑαὼ' ρόμτ σο ρο-νάιρ,
 βεαῖαῖε υαῖν πέ 'η ανμῖν ριν,
 ὁ ναὼ ἑυαῖαρ μῖαῖ α εὐομῖαῖ. 120

Α ηαῖτε να λαοῖ ριν πο ἑαβ ριαὼ πόμπα ὁ εἰς σο τῖς
 αἰ ιαῖαὼ τοῖεα ι ἑριεῖε βαν βοῦτ νό σο μῖαῖαοαρ αν
 ἑεῖα πα ὀεαῖα. Αἰγυρ λειγμῖο τινη α η-μῖεαῖε ὁ ριν
 αμαῖ. 125

¹ λομῖ ιρ εαρε να κύμαλ ριν MS

That course was followed by the fair ladies, and they go straight forward in that manner, in poor wretched raiment, from house to house and from town to town: and the place where they used formerly to get feasting and festival, not more than a little fragment or crumbs would be thrown to them at that time; and they used to recognise everybody, and not a person would recognise them.

There was a court of friends and companions of the queen where she had often been before, and it happened one night that she was in it, wretched and poorly fed. And when the queen thought of the grandeur she used to have in that court before, great sadness and heavy gloom seizes her, at the thought of the wealth she had at the first and of her poverty at that time. And she sung this lay in it:—

Suitable to-night is my raiment, the raiment of a woman without husband, who seeks justice of those bond-women, and alms of every noblewoman.

Everyone recognised by us, and neither of us having recognition of any: we going with fear into the court that formerly we used to love.

I and my only child with blackened, darkened faces, a-going all alone throughout the land of Sorcha.

The little piece that this royal house is giving to a poor queen, I do not receive it as a large portion for myself and my daughter.

He with whom I receive a choice of every kind nobly, blessing from me to that soul, as I have never heard of his equal in goodness.

At the end of that lay they went forward from house to house seeking alms in the guise of poor women till they reached Scythia at last. And we pass from their adventures from that forward.

IV

Aét labram real eile do 'n iolar do muḡ an naoiḡean
 beaḡ aouḡbramar i n-a éroḡaib leir ó 'n píosan poimhe rin
 ór cionn na fairrige. Óir ir í rin uair aḡur aimpḡear a
 otárla, lá Naomh-Dáibí ann go ponnpaḡaḡ; aḡur bí do
 ḡearaib an píos aḡtuir mic luḡair mic aḡbpoir mic Con-⁵
 rtaintin mic Uḡḡairie Pionnpaḡuin' toul do éaiteam pleitḡe
 nó féarḡa ḡan ionḡnaḡ nuat neamh-ḡnátac éigín o'ḡaḡáil.
 Aḡur ir do 'n Riḡirie Dub mac píos ḡrainnce tárla an lá
 rin peac an teaglaḡ uile toul o' iarpairḡ an ionḡantair rin,
 go Máis na nionḡnaḡ. Aḡur ba faḡa leir an píos a bí ré¹⁰
 amuig, aḡur leanaḡ pḡin 'n-a uaḡaḡ aḡur 'n-a aonapán é;
 aḡur tuirpḡḡear aḡ Capḡtáḡ na mḡuairḡ aḡ Máis na
 nionḡnaḡ, mar a ḡruair an Riḡirie Dub; aḡur po pḡuir pḡaḡ
 a n-eaḡpáirḡ iar rin, aḡur pḡiḡḡear an pḡ aḡur a ḡrom pḡ
 Capḡtáḡ na mḡuairḡ, aḡur deapḡear na ceatairḡ áirḡe aḡ ḡac¹⁵
 taḡoib de—mar atá poir aḡur pḡar, buḡ ḡear aḡur buḡ ḡuairḡ:
 go ḡpaca an aḡuill uapal, eaḡḡḡ an t-iolar. éuigḡ i ḡpḡitḡ
 na pḡopmaimeinte aḡur i néallairḡ eaḡapḡuairḡeacḡ an aḡir;
 aḡur tuirpḡḡear go haiteḡeac i ḡpḡpḡaḡ aḡur i ḡpocair an
 píos, aḡur leigḡear an naoiḡean álainn iolḡpḡoḡac rin aḡ²⁰
 beinn ḡpait an píos, ar a éroḡaib, peac ḡac aon-ḡall eile.
 Aḡur iar nḡoul o' a pḡiḡe oá iomairḡe nó a tḡí uairḡ amaḡ.
 tuitear i otairḡib aḡur i otáimnéallairḡ báir go lár aḡur go
 lán-talmán, amail do bíḡḡ ḡan anmain ann.

Aḡur ḡaḡar lúḡḡáirḡe mḡor an pḡ pḡur an aiteapḡ beaḡ rin²⁵
 nó pḡur an aḡpḡoḡ rin o' ḡaḡáil ó 'n éan; aḡur aouḡairḡ ḡupab
 é an Pḡir-ḡia pḡoḡpḡoḡa do éuir an tḡoḡlaḡacḡ rin éuigḡ, aḡur

¹ u. mic p. MS..

IV

BUT let us speak for a further space of the eagle which took the little babe we have mentioned in his claws from the queen before that, over the sea. For that time and occasion on which it happened was specially the day of Saint David ; and one of the *tabus* of King Arthur, son of Iubhar, son of Ambrose, son of Constantine, son of Uther Pendragon, was not to go to consume feast or festival without finding some new unwonted wonder. And that day it fell to the lot of the Black Knight, son of the King of France, beyond all the household, to go to the Plain of Wonders to seek that wonder. The king thought him a long while outside and follows him himself, solitary and alone ; and he alights at the Pillar-stone of Virtues on the Plain of Wonders, where he found the Black Knight ; and they pulled up their horses after that, and the king sits with his back against the Pillar-stone of Virtues, and he looks towards the four quarters on every side of him—east and west, southward and northward : till he saw the noble *aquila*, that is the eagle, coming to him in the expanse of the firmament and in the lofty clouds of the air ; and he swoops in penitent wise beside and near the king, and lays that fair comely babe on the skirt of the king's robe, out of his claws, in preference to every other spot. And going to perch two or three ridges away from him, he falls into fainting-fits and deathly swoons, on to the bare ground, as though there were no life in him.

Great delight takes the king at receiving that little gift or that present from the bird, and he said that it was the glorious True God who sent him that present, as he had not son nor

gan mac nó inġin aise moimhe rin. Agus a thuairt go
nóeanfaó oisre uilir uiongmála air péin de; agus tuigear
fór supab é tquime an eipe rin do bí leir an iolar, 30
agus a tábairt ar iannaió iméiana éigin do 'n doimain do
cuir i uairib agus i uaimnéallaió é mar rin. Agus fupálar
ar an Ríoirie Dub páirt do 'n lón mo bí aca do tábairt
i n-a fíatónaire do 'n iolar; agus iar n-éirge dó ar an
táimnéall rin, itear a leor-dóicín do 'n biaó rin, agus 35
éirgear go háirde-éannaó iar rin, agus crioetar agus cluimúig-
ear é péin go maic, agus leigear saot fó n-a fciatánaió,
agus crioetar a éann mar do bioó as gabáil a éaó a as an
fíg agus o' a m[acaom, mar]¹ comairta umla agus uiraimhe,
i n-a fíatónaire; go nóeaóat ór pinn a fuirce agus a fíatónaire 40
uaó. Agus ní dó labhar an fciar feara.

Agus fupálar Rí an Doimain ar an Ríoirie Dub an mac rin
tus Dia dó péin a bpeic leir mar ualta uair, agus inġean
fíos nó fíó-éirgearna o' fágáil éirge o' a oileamain.

“Agus tabairt cuiró agus ceatpa, buair agus boáinte, ór 45
agus ionmar do m' éirde-re leir oí,” ar pé, “agus innir do
éac i goicéionn sup mac uilir uiongmála uaim-pa é; agus
sairimtear Macaom-an-iolar o' ainm de; agus téanam
feara ó'n mág, óir ir leor uinn o' iongantar an máige
inóiu an beicédeac bpiúdeamail mar atá an t-éan úto do 50
tábairt leimh big máoió leir i n-a éiróibh gan fuilúgáó gan
fóirdearigaó fair, agus fágáil ar beinn mo bpiat-re dó,
reac ball eile; agus se'ri feoil ir beata náóiréa dó, 'r gan
é péin o'a ite.”

Sabair a n-eaóairó agus cuirgear an Ríoirie Dub a ualta 55
i mbeinn a bpiat, agus ní deapnaó oirpeam nó comnuirde
leo go pángatari Dúnaó an Halla Ueirs. Agus goirgear an
Ríoirie Dub inġean iarla Carraige an Scuir do loólanaió
éirge, agus innirgear oí mac do t-éac doóum an fíos agus

¹ Damcomairéa MS.

daughter till then. And he said that he would make him the dear fitting heir to himself. Further, he understands that it is the weight of that burden which ailed the eagle, and that carrying it from some distant quarters of the world had put him into swoons and fainting-fits. And he bids the Black Knight to put part of the provision they had beside the eagle, and after awaking from the faint he eats his fill of the food, and stands with lofty head, and shakes and plumes himself well, and lets the wind under his wings, and bows his head as though he would be taking leave of the king and of his boy, as a sign of humility and reverence before him—till he soared away from them, beyond the limits of their sight and vision. And of him the story tells nothing more.

And the King of the World bids the Black Knight take from him to himself the boy whom God had given him as a fosterling; and to get a king's or prince's daughter for him to nurture him.

“And with him give her kine and cattle, flocks and herds, gold and treasure from my possessions,” said he; “and tell everyone in general that he is my dear fitting son, and let him be called Eagle-boy by name; and let us forthwith get away from the plain, for it is sufficient of the wonders of the plain for us to-day that a savage creature like yonder bird should bring a little soft child in his claws without wounding or letting blood on him, and should leave it on the skirt of my garment in preference to everywhere else. And though flesh is its natural food, yet that it should not have eaten him.”

They take their steeds, and the Black Knight puts his fosterling in the skirt of his garment, and no stop or stay was made by them till they reached the Dwelling of the Red Hall. And the Black Knight calls the daughter of the lord of Carraig an Scur of Lochlann, and tells her that a son

gus cúir pé cúice-pe t'a oileamain agus t' a altrom é, agus 60
 go bfuigeaó pí peoite, maoinne. agus móir-maítear ó 'n píſ
 agus uairó péin t' a éionn rin. Altuigear an ingean pié Oia
 an pí t' fupáil oileamhna an mic uiréi péin: agus gabar cúice
 é go lútgáipeaó, agus toirbhear laét a coirri-éioó bun-leačan
 bárr-éaol péin toó, agus oilear agus altromar an leanb 1 65
 otis an Ritipe Úuib, ó rin amac go éeann a t'a bliáan
 t'éas.

Agus ba píir-ghic fuaraóar 1 gcluintib lúibe agus
 liaépióite é, agus 1 noioópaóó bonnraó, agus 1 gcur
 camáin, 1 geionn oét mbliáan. Agus ní heaó amáin, aét 70
 níor hullmúigeaó fear doire 1 n-a aimpir piam to b' péárr
 1 hullmúgaó 'ná é 1 gcéaromib goile agus gairce, 1 lúč
 agus 1 lámaó agus 1 gcur airm.

Lá n-aon tárla impearán iomána toir mac an Ritipe
 Úuib mic moſ Ffainnee, agus mac an Ritipe Šil mic píoſ 75
 Špéige, ar páitce caépaó Camlaioite; agus to épuinnigeaóar
 an macraó 1 n-a otimceall pié haſaó ná himpearáin,
 agus mo bí Macaomh-an-Iolair 'n-a éotlaó an uair rin.
 Agus bíotgar ar a éotlaó agus téro amacó, agus mar
 fuair an impearán ar piubal cuirigear pié a t'éarib- 80
 éomóalta agus cuirpear an iomán ar mac an Ritipe Šil;
 go noubairc gupab tpié leačtrom to cuiréó an báipe rin
 air péin. Agus aoubairc mac an Ritipe Úuib naó paib pé
 péin as iarraió conganta ar Mmacaomh-an-Iolair. agus go
 mbéarpaó péin buairó ná hiomána gan a beic aige.

“Olc to t'éantá-ra mo congnaim-ra tapcuirniugaó,” ar
 Mmacaomh-an-Iolair. “agus go mbá péirpote tú mo congnaim
 to beic asat: agus t' a t'éaribáó rin, cuirp-pe buir gca-
 máin ar aon pié céile agus dobéarpaó báipe opairb.”

Péaóair leir maille pié peirſ móir, gíóeaó cuirpear 90
 Mmacaomh-an-Iolair opéa pó tpi. Líonar fearſ agus paét
 uabair mac an Ritipe Šil tpió rin, agus aoubairc nar éár

had come to the king, and that he had sent him to her for nurture and fosterage, and that she would get treasures, riches, and wealth from the king and from himself on account thereof. The lady thanks God that the king had commanded the nourishing of the boy to her, and she takes him gladly, and gives him the milk of her broad-based, narrow-topped round breasts, and nourishes and rears the child in the house of the Black Knight from that on till the end of his twelfth year.

And he was clever and watchful in the fields of *lubb* and of football, and in shooting javelins, and in throwing the hurley, at the end of eight years. And not only that, but there was never perfected a man of full age in his time better perfected than he in feats of valour and prowess, in vigour and in dexterity and in wielding arms.

Now, on a day there occurred a hurling-match between the son of the Black Knight, son of the King of France, and the son of the White Knight, son of the King of Greece, on the lawn of the castle of Camelot. And the boys were gathered around them for the match, and Eagle-boy was asleep at the time. And he starts up from his sleep and comes out, and finding the match progressing, he sides with his foster brother and wins the goal against the son of the White Knight, who said that the goal was won against him unfairly. And the son of the Black Knight said that he himself was not needing help from Eagle-boy, and that he would win the match without having him about him.

"It is bad that thou hast been making my help an offence," said Eagle-boy; "thou wouldst be the better for having it. To prove that, put your hurleys together, and I will win a goal against you twain."

They make the attempt, in great anger, but Eagle-boy wins the goal on them three times. Anger and a spasm of pride fills the son of the White Knight at that, and he said that he

leir oíl nó áéar t' fásáil ó mac ríog nó ríó-éigearna,
aét [t']fásáil ó mac éin nó eitigíte gan ríor a éirí nó
éinéil aét marí "mac-iolair," do shairm de. 95

"An fhum-ri a éanar tú na briaétra imdeargta rin?" arí
Macaomh-an-iolair.

"Ír fuit go déimhin," arí mac an Ríorpe Šil.

"An ead nac mac do 'n ríog Airtur mé?" arí Macaomh-
an-iolair. 100

"Ír déimhin liom nac ead," arí mac an Ríorpe Šil: "óir
ní bfuil ríor do máeara ašainn, ašur atámaoio ríó-ainbdearac
arí t' áéair marí an gceáona."

Ro himdeargtao go mór ró úreac ildealbac Mácaomh-
an-iolair úóib rin, ašur ro émoetnuig a boill, ro ruaimniš- 105
eatoar a ruir, ašur ro éimpreuigeara a éeatoarú éorparúda
mé cloiptin na mbriétre rin. Ašur fósmair tioro camán arí
mac an Ríorpe Šil. Freasmar mac an Ríorpe Šil rin tó,
ašur tugrao tultanna tinnearnaéa ašur briearú Boóba
bioé-uriam, ašur ríé-šlear rannacá rár-lúacmair t' a 110
gcamánab epuarú-šunneaéa epom-éeanneaéa i gceannab
ašur i gcorparab a ééile. Cioútráct tóšar Macaomh-an-
iolair a lám úear úíreac úoinn-iognac leir an gcamán
ašur buailear mac an Ríorpe Šil i gcléit a éinn ašur a
éeanm-mullaig šur éuir[a] incinn 'n-a caobab epó ašur 'n-a 115
briaontab briear-pola tar rinirtrúib a éinn ašur a éluar
amaé reáéair. Íarí n-a fáierin rin do munnitir mic an
Ríorpe Šil, eadón t' a éáirúib, do éruinnigeara arí gac áirto
'n-a éiméail do úiošail a éréacé: ašur níorú fupar tóib
rin, óir do bí t' feabhar imeaglaé an macaomh narú féitir 120
tóib uréóio do úéanab tó: nó go ruš a éaria ašur a
éóimééile péin air, eadón an Ríorpe Dub. Eatoaršáinear
arí a ééile íao, ašur beirear an macaomh leir do 'n éuir.
Ašur leigear arí a šlúim é, i briatónaire an ríog, go
noubairt—

made no complaint at getting reproach or pleasure from the son of a king or a great lord, but at getting it from the son of a bird, or a thing with feathers, whose family and race he knew not, save that he was called merely "son of an eagle."

"Is it against *me* thou sayest those disgraceful words?" said Eagle-boy.

"Against thee, in very truth," said the son of the White Knight.

"Is it that I am not King Arthur's son?" said Eagle-boy.

"I am sure thou art not," said the son of the White Knight; "for we know nothing of thy mother, and we are wholly ignorant of thy father likewise."

A deep blush rose on the comely face of Eagle-boy at those words, and his limbs trembled, his eyes reddened, and his bodily senses shook at hearing those words. And he challenges the son of the White Knight to a duel with hurleys. The son of the White Knight accepts, and they gave urgent thrusts, and ever-active breaking of Bodhbh, and long wielding, eager and rapid, of their hard-pointed crooked-headed hurleys on each other's heads and bodies. However, Eagle-boy lifts his straight brown-nailed right hand with the hurley, and strikes the son of the White Knight in the side of his head and his skull, so that he puts his brains in blood-gouts and in spotted blood-flecks through the windows of his head and his ears out beyond. When the people (that is, the friends) of the son of the White Knight saw that they gathered around him out of every quarter to avenge his wounds; and it was not easy for them, for from the terrible might of the boy they were unable to do him any hurt, until his own friend and companion, the Black Knight, took him. He separates them from one another and carries the boy with him to the court. And he kneels before the king with these words :—

“A níξ aξur a cigeapna, aξur aξar ionnmuin!” ar pé,
 “ξur anoir do paoilear ξur mac úilir toingmála úuit mé.
 Aξur ξabam do comairce: má ’r pior pin innir dam é, nó
 tabair mo bunadó cinéil t’ fεapais uairle nó anuairle an
 domáin dam.”

130

Soctar an ní ξo paoa trío an péal pin do éoirtin dó.
 aξur ξabar cuipre aξur tpoim-neimheala é, aξur deapcar ar
 an macaom ξo ppiochnamác aξur aouxairt—

“Ní mairé liom-ra tú-ra t’ a iarpairt pin oim,” ar pé.
 “aξur ξo noéanainn mo úiceall maircara úuit. Aξur ó 135
 do iarpairt oim é, an méito aξá do péalais aξam inneopao
 úuit é.”

Této an ní an tan pin i ξcionn na péal pin t’ innirpin
 dó-pan amáil do pcpioðamair anuap ξonuige po. Cioútráét
 iar n-a éoirtin do Mácaom-an-Iolair eadón ξan pior [a] 140
 aξaria nó [a] máξaria do beit aξ an níξ aét mar pin, tixto
 oáða éaξpamla de, aξur cux oéalb mairé ar úpioré-oéalb
 aξur mairé ar mío-mairé, aξur ip puall naé otáñξaðar
 airξeana báir aξur buain-éaξa éuige. Aξur níor mairé leir
 an níξ pin, aξur aouxairt—

145

“A mic aξur a oalta ionnmuin,” ar pé, “ná cuipreáó púo
 opt-ra, óir oobéapao cumoac mic níξ nó tixeapna úuit
 an pεáó a mairpεao.”

“A níξ aξur a cigeapna, ná habair-pi pin,” ar Mácaom-
 an-Iolair, “óir toingim-pi a toingiró mo éuaé¹ aξur luiξim 150
 pó áip-o-peannais nimé aξur naométalmanta naé oéanpao puain
 nó páitil, cooiaó nó comnuiré, nó ξo ξeapaoiúξ mé an
 épuinne éeacarpóða ó cupiξabáil ξpéine ξo puinneáó: nó ξo
 úpaξtar pior mo bunairé cinéil aξur m’ aξair-oírle péin, t’
 polais uairle nó anuairle an domáin móir.”

155

Aξur ip cumac do bí aξ a páo pin; aξur iarpairt ξpáo
 puipre aξur ξairim ξaircúiríξ ar an níξ. Cux an ní pin dó—

¹ uair atuingimpi atuingiró mo éuaéa, MS.

“O king and lord, and dear father ! ” said he, “till now I thought that I was thy dear, fitting son. And let us receive thy favour. If that be true, tell me, or let me know my origin, whether of the high or lowly of the earth.”

The king keeps silence for a long time at hearing that speech, and sadness and heavy sorrow takes him, and he looks attentively at the boy, with these words :—

“I like not that thou shouldst ask that of me,” said he, “seeing that I am doing the best of good I can for thee. And since thou hast asked that of me, all the news I have I will tell thee.”

Then the king sets about telling him the story as we have written it above, down to this. However, when the Eagle-boy heard that the king had no knowledge of his father or his mother but in that manner, he turns all colours, and exchanges good looks for ill looks and beauty for ugliness, and it is a wonder that symptoms of death and certain dissolution did not come over him. And the king liked that not, and he said :—

“Dear son and fosterling,” said he, “let not that weigh on thee, for I shall give thee the protection of a king’s or prince’s son so long as I shall live.”

“O king and lord, say not so,” said Eagle-boy, “for I swear the oath that my tribe swears, and I vow by the planets of Heaven and Holy-land that I shall take no sleep nor ease, slumber nor rest, till I have searched the four-fold universe from sunrise to sunset, till news is obtained of my origin and my hereditary duty, whether of the noble or ignoble families of the great world.”

Sorrowful was he when saying that ; and he asks for the order of a knight and the name of a warrior from the king. The

gíó'í leape leip a éabhairt do éom-ós-pan do úinne—arí pon
 supí úearb leip supí ba hinnill inéaúma é i sclearaib goil
 asur sairce, i lúé asur i lámác, asur i scup airm. Aét 160
 éana, no hoimigeaó i nspátaib mtoipe asur mó-šaircióis é.
 asur éus an pí a éulaíó caéa asur cpaúóéomhaic asur a
 épeallam tpoúa asur taéair asur [a] aibíoeaéa áis asur
 ioršaile péin doó, ioiri eac asur eapraó.

Asur no éiomain iarí pin ceao asur ceileabpaó as an píš 165
 asur as an móip-éašlac, asur šabar a ceao as a oíoe asur
 as a buime, as banncpaét asur as banoála na cúipe asur
 na caépac : asur lušear poét asur móip-éuipre aóbal-móip as
 an píš, arí maicib asur móip-uairlib Óúnaíó an halla Óeipš.
 Asur no pnišpeao ppaia palémapia píop-aóóéile tap 170
 blaéup (?) asur tap bpollaišib asur tap špuaróib ban asur
 banoála blaé-bpášairoeaé, uairle asur áipó-flaice, ainnip
 asur óš-ban. aor ciuil. oippióú asur ealaóna ; asur an
 Ritipe Duó asur inšean iapla Cappaige an Scupí peac éac.
 Aét éana šabar Macaom-an-Iolair a ceao, asur pášar iom- 175
 éomaipe beaéa asur pláinte as an píš, as an Ritipe Duó,
 asur as inšin iapla Cappaige an Scupí, asur as teašlac uile-
 peiamac mná asur inšean. Asur do pinne an laoi map
 leanap—

Šeoban mo ceao as an píš,
 Cuippeao pé a éip mo éul.
 Šion šo bpéuip, éuaíó nó éear.
 Šá tpeab arí a oteannta óúinn. 180

Ó éeašlac cúipe an píoš,
 Óc pápaoir ! ip véanta óúinn :
 'S ó Óúin an halla Óeipš,
 'S ó 'n macpaíó šan éeilš nó píú. 185

Ó m' oíoe uilip as tul
 Ppaia mo-m-éašapc i scup airm :
 'N a bpúš oóšeribinn šac pion
 An Ritipe Duó, mac píoš ppaic'. 190

Inšean iapla Cappaige an Scupí
 A buime mo-m-éuip i bpáp,
 Ní beíó neac šan píop [a] pceíl (!
 Alepamaip, a šéas baill-šeaí. 195

king gave it him—though reluctant to give it to one so young—because he was assured that he was ready and fit in the arts of valour and prowess, in vigour and in dexterity, and in wielding arms. However, he was ordained into the orders of a knight and a great warrior, and the king gave him his own equipment of battle and severe combat, and his apparel of fighting and of warfare, and his robes of valour and of rout, both horse and trappings.

And after that he leaves his farewells with the king and the great household, and takes leave of his tutor and his nurse, the ladies and women of the court and the castle; and silence and deep sorrow settles on the king, the chiefs and the nobles of the Dwelling of the Red Hall. And flood-like immense showers of tears rained over . . .¹ and over the breasts and the cheeks of smooth-necked women and ladies, of nobles and of high chiefs, of maidens and of young women, of minstrels, of melodists, and of sages—and the Black Knight and the daughter of the lord of Carraig an Scur above all. But Eagle-boy takes his leave, and leaves a farewell of life and health with the king, the Black Knight, and the daughter of the lord of Carraig an Scur, and the all-lovely household of women and girls. And he made the lay as follows :—

I will take my leave of the king and will put my back towards his land, though I know not, south or north, what the tribe which has a surety for us.

From the household of the king's court, alas ! it must be done by us : and from the Fort of the Red Hall, and from the boys without treachery or secrecy.

Going from my dear tutor, the man who instructed me in wielding arms : In his palace I used to get every sort of wine,² the Black Knight, the son of the King of France.

Daughter of the lord of Carraig an Scur, O nurse that has set me growing, there will not be a person without knowledge of her story ; thou didst nourish [me] O woman of the white limbs.

¹ Ὀλάε-ύη, the fresh sod (?)

² Probably should read πρὸς “ knowledge.”

mac mipe do 'n níg inbé,
 Do mac iubair féin, nioir náir:
 'S ní féidir iníon sa tpeab
 'D' a bfuilim, ó neamh go láir.

Ó éirígear shuan puitneac mian
 Go bfuineann i páil' fothlaoi,
 ní beir ball uam-ra san fíor
 Go bfaḡao ann fíor mo ḡaoil.

200

Coirc éiom, a buime díl;
 ní tuipar mar rin uoḡnín;
 Cioḡ uamna bhróin naḡ bḡ,
 ḡeobao mo éao aḡ an níg.

205

V

A haitle na laoiḡ rin ḡabar Macaoimh-an-iolair culaio
 cumḡac rin an nioḡ uime, aḡur téio do ḡeig-leim ar an eac
 rin a fuair ó'n níg. aḡur téio ar fáirrinḡeac na faicé foth-
 ḡlaire. acḡ acá nio éana, iar nḡéanam tpear-marcaio-
 eacḡa i briaḡnair an nioḡ óó, aḡur luḡa an teaglaig 5
 i ḡcóm-n-aoim-féacḡ, tiomnar ceao aḡur ceileabraiḡ pá ḡó
 aḡur pá éri uaiḡ féin do 'n níg aḡur do 'n teaglaḡ, aḡur go
 móimóir 'D' a oirḡ aḡur 'D' a buime; aḡur leigear i ḡcionn
 airtir aḡur imḡeacḡa é.

Cuir an caom-lá mar rin do go uáila i nḡleann uais- 10
 neac fárac é, aḡur rcuirear [a] eac aḡur uoḡní fionboḡ
 forlongbuit do féin. aḡur fauigear toirḡ teineao tric-
 iompuaio, aḡur tuḡar aḡaiḡ ar an nḡleann, aḡur uúirigear
 fiaiḡ ailla (?)¹ aḡur marbar 'D' don-uirḡar fleiḡe é, aḡur
 uoḡní foiaḡ na bḡear nḡeipieac air iaraim. aḡur caitear 15
 a leor-ḡóicín feola aḡur fíor-uirce, aḡur coḡlar iartaim.
 aḡur éirigear i moḡ-ḡail² na maione moice ar n-a báiaḡ.
 aḡur ḡabar inneall airtir aḡur imḡeacḡa air féin, aḡur
 leigear ar aḡaiḡ é ar feao aḡur ar fiaiḡlaio an ḡleanna,
 go uáinḡ uiepaiḡ aḡur uoiḡ an lae: aḡur do pinne mar 20
 an ḡcéaona an oirḡe rin.

¹ eāḡ ailla MS. ² amaḡ uiaḡail MS.

I was son to the king yesterday, to the son of Iubhar himself, it was no shame : and I know not to-day to what tribe I belong, from heaven down to earth.

From where the glorious bright sun rises till its setting in the salt sea of Fodhla, not a spot will I ignore that I may get there knowledge of my kin.

Refrain from me, O dear nurse ; not thus do I make a journey ; though it be a cause of sorrow that is not small, I will take my leave of the king.

V

AT the end of that lay Eagle-boy takes that ornamented apparel of the king about him, and comes with a good leap on that horse he obtained from the king, and comes on the width of the green-sodded lawn. However, after making a strong display of horsemanship before the king and the people of the house all at one time together, he leaves his farewells twice and thrice from himself to the king and to the household, especially to his tutor and his nurse, and sets off on his journey and adventure.

So he spent the fair day till he arrived in a solitary desert valley, and he pulls up his horse and makes an encampment-booth for himself. And he kindles a fire, flickering red all around, and faces the valley, and wakens a wild deer and kills it with one blow of a dart, and then he makes a salad of different herbs over it, and eats his fill of flesh and of pure water ; and afterwards he sleeps. And he wakes in the dawn of the early morning on the morrow, and takes to himself his trappings of journey and travel, and sets his face at the extent and at wandering through the valley till the end and termination of the day came, and he did in like manner that night.

AET ATÁ NÍO ÉEANA, ÉIRĠEAR AP N-A BÁPAÉ. ASUR
 DOÉONNAPC MÁŠ MÁIREACÉ MIONPÉOTACÉ ASUR TÍP ÉAITEANMÁC
 ÉIPUM ASUR PEAPANN PAIPPINĠ PÉAP-LIONMÁP UATÓ; ASUR PÉACÉ-
 AINT O' A OTUS AP A ÉOMÁP DOÉONNAPC MAPACÉ ÉUIGE 25
 'RAN MÁŠ ŠACÁ NÓIPÉACÉ, ASUR OPUITÉAP 'N-A ÉOINNE ASUR 'N-A
 ÉOMÓÁIL. ASUR IP AMLAÍO PUAIP ANPIN, EATÓN, INĠEAN
 ÉPUÉAC ÉAOM-ÁLAINN, ASUR PALABPAÍO UAITNE PUIÉ. DEANN-
 UIĠEAR AN INĠEAN OÓ DO BPACPAIB MÍLPE MIOÉAIPÉ; ASUR
 PPEASPA MACAOIMH-AN-IOLAIR O' PUIĠLÍB AILĠEANA ASUR TO 30
 ÉAOINEAP CÓMPAÍO Í: ASUR PAPPUIĠEAR PCÉALA DO 'N INĠIN
 ASUR PÍOP A HANMA ASUR A CINEIL.

"Ó 'N BPALABPAÍO UAITNE-PE A HAINMNIĠÉEAR MÉ" AP PÍ
 "ÓIP IP INĠEAN NA PALABPAÍO UAITNE A ŠOIPTEAP OÍOM: ASUR
 ATÁIM AS TEICEACÓ PÉ TAMALL PÍOM AN BPEAP AS A BPUILIM, 35
 ASUR ĠNÁÉUIĠIM OUL AP PAOIPÉAM ASUR AP COMAIPCE OAOINE
 UAIPLÉ ŠONUIĠE, ASUR NÍ OÉAPNACÓ COMAIPCE OAM AIP PÓP:
 ASUR DOÉUALA ŠUPAB É AN PÍ APUP MÁC IUBAIP MIC AMBPOIP
 PÍ IP LIONMÁIPÉ LAOÉPAÍO ASUR IP CALMA CUPAÍO ASUR IP
 TPUIPE TAIPPÉĠE TEAĠLAC IP AN OOMÁN ŠO HUILE. ASUR 40
 TO O' AIL LIOM OUL AP [A] PAOIPÉAM ASUR AP A COMAIPCE, O'
 PÍOP AN POICÉACÓ LEIP MO ÉOPNAM NÓ MO ÉAOMNACÓ. ASUR
 IAPPAIN O' AÉCUINGE OPT-PA, A MAPÉAĠ ÓO, A HUÉC UAIPLÉ ASUR
 POLAIOEACÉA. PCÉALA O' INPIN OAM. Ó O' INPIEAR MO PCÉALA
 PÉIN OUIT."

45

"Inpinim," AP MACAOIMH-AN-IOLAIR, "ŠUPAB MAPACÉ DO
 MIONNTPÍ AN PÍOŠ APUP MÉ, ASUR ŠUPAB LE ĠNÓÉAÍOIB ATÁIM
 AS IMÉACÉT AP PUTO AN OOMAIN."

"Máireacó," AP AN INĠEAN, "IAPPAIN PÉIN O' AIPCEACÓ ASUR
 O' AÉCUINGE OPT-PA, PÍLLÉACÓ LIOM PÉIN Í ĠCIONN RÍOŠ AN 50
 OOMAIN: ASUR CUIOUIĠACÓ LEIP MÉ PÉIN DO ÉOPNAM ASUR MO
 COMAIPCE DO ŠABAIL DO LÁIM, O' PÉACANT AN MBEMÍP AĠE
 ANOÉT: ÓIP IP EASAL LIOM-PA BPEIC AP PĠĠE NÓ AP BEALAC OPT."

"Mí PUPAP-PA OAM PIN DO OÉANAM." AP MACAOIMH-AN-

However, he rises in the morning, and saw beyond him a lovely flowery plain, and a pleasant dry land, and a broad grassy meadow; and looking round him he saw a rider approaching directly to him in the plain, and he goes to meet and to join him. And thus he found the rider—a shapely, fair, beautiful girl, with a grey palfrey under her. The girl salutes him with sweet and friendly words, and Eagle-boy answers with soft speech and with the mildness of conversation. And he asks news of the girl and knowledge of her name and family.

“I am named from this grey palfrey,” said she, “for ‘the Girl of the Grey Palfrey’ is what I am called; and for a space I have been fleeing before the husband with whom I am, and it is my wont till now to go for relief and protection of a noble, and no protection has been given me against him yet. And I have heard that King Arthur, son of Iubhar, son of Ambrose, is the king most abundant in warrior-bands, and most valorous in respect of heroes, and strongest and most powerful in respect of his household, in the whole world. And I would go for his relief and protection, to know whether he could defend or save me. And I ask as a petition of thee, O rider yonder, out of nobility and good breeding, to tell me news, as I have told mine own news to thee.”

“I tell thee,” said Eagle-boy, “that I am a horseman of King Arthur’s following, and that on sundry affairs I am travelling over the whole world.”

“If so,” said the girl, “I ask as a gift and petition of thee, to return with me to the King of the World, and to help him to deliver me and to take my protection in hand, to see whether we may be with him to-night; for I fear a catastrophe may come on me on the way or on the road.”

“It is not easy for me to do that,” said Eagle-boy, “for

Iolair; "óir ip é intiu an tpeap lá ó t'fásar Dún an hAlla 55
 Dóir, agus atáim pó úireib,[as] marcaigeaéct ó rin i leir."

"Dáirpáir m' eac-ra pinn araon léi an uair a coirpídear
 t' eac féin" ar an ingean: "óir atá sí deas-fulaing deas-
 ualraig agus 'n-a muirigineac pó-máit, agus do déanfaó sí
 na huile aicgearra dúinn ip an mball naé beir eolar 60
 agáinn féin ann."

Faoimar Macaomh-an-Iolair, aét géar leir é: agus an
 feaó do rus láirpeaéct t' a eac féin do bídeadar i gcóim-
 mharcuídeac araon: agus an tan po coraó í, do éuadar
 araon ar an bFalaópaíó Uairne, agus ní haicpítear a 65
 n-eacra nó go rángadar caéar Camlaioir.

Agus cuirpígear ar an bpaicé mar a bfuairadar an pí:
 agus beannuigear an ingear. tó, agus cuirpí i féin ar [a]
 fáoiréam agus ar a éomairce. Fiairpígear an pí áóbar a
 himeagla do 'n ingin. Innipear an ingean tó amail aóub- 70
 ramar póimáinn. Agus gabar an pí rin do láim a coram ar
 fearaib an toimáin uile; agus ip móiré do gab rin do láim,
 eadón an uair ráimig an píogán t'a laéar ní raib cnám go
 méiré órdaig de ó bonn go báitir nar lion t'a reiré agus
 t' a píor-ghaó. 75

Fiairpígear an pí tó ramail a pí, agus po innip tó gur
 puiré pó-arráéac agus gairceadac gníomáéac é, agus
 gurab ar éigean do éis ré i féin leir ó éir, agus gurab
 t' a bpió rin a éarla puac aic air, agus nar féaó an puac
 rin do élaóclóó puam; agus naé raib ip an gCpíorpaídeac 80
 pí nó pó-flaé do fáoiréaó sí t' a hanacail nó t' a himóion
 naé deaéaó sí reat éigin t' a féaéaint, agus naé bfuair é
 sonuige rin: "agus póir ip do épiéirib an pí rin as a raóar,
 eadón feaóán gué-binn glan-airgíó a bíor aige: agus
 an uair do feinpear é, pí gonta agus mná pe naoi- 85
 déanaib, laoié iar na leaópaó agus cupaíó iar n-a
 gcnám-geairpaó, do éurpéaó 'n-a toirpéim puam agus

to-day is the third day since I left the Fort of the Red Hall, and I am in the wilderness, a-riding ever since."

"My horse will carry us both together when thy horse is exhausted," said the girl, "for it is patient and a good load-bearer, and a very good burden-bearer, and it will take every short cut for us on the spot that we ourselves will know nothing of."

Eagle-boy consents, though he thought it hard, and so long as strength remained to his own horse they were riding together, and when it was exhausted they went together on the Grey Palfrey, and their adventures are not related till they reached the castle of Camelot.

And he leaps on the lawn where they found the king, and the girl salutes him, and puts herself under his relief and protection. The king asks the girl the cause of her terror. The girl tells him as we have said above. And the king takes in hand her protection against all the men of the world: and he took that in hand all the more for this, that the moment the queen came into his presence there was not a bone the size of an inch from the sole of his foot to the crown of his head that did not fill with love and lasting affection for her.

The king asks of her the manner of her husband, and she told him that he was a very fierce knight and an active man of valour, and that it was by force he took her at first, and that it was because of that she had a hatred for him, and that she was never able to change that hatred; and that there was not a king or a great prince in Christendom which she would think would protect or guard her, that she did not go some time to see him, but did not find it till then. "Moreover, it is one of the qualities of that man with whom I have been, that he has a sweet-voiced flute of pure silver; and whenever he sounds it, wounded men, and women with child, heroes beaten, and warriors with their bones hacked, hearing that peaceful music, it would put them in a stupor of sleep

ríor-éotalta iad pé cloiptin an ceoil ríiúg rin. Agus ir ó 'n gceol rin a fhoircear Ríuie an Éiuil de."

Cioútráét béipear an pí an ingean to 'n tóinad. Agus ⁹⁰ tóinap an teaglaé go huile arí toirpíú agus fuinneoguib an tóinad ó bun go bárr: agus cuipear an ingean i reompa taingean tóirpíú a bí i bríor-uáctar na cúirte, iomao glap agus fíbeann air, agus lócpánn loinneapúá lapaíuil ar lapaó ar láir an treompa, agus céao muipe ró-cálma, um ⁹⁵ an Ríuie Dub mac ríog fíainnce, irteac agus amuis ar gac taoib to 'n toirap: agus Sir Balbuair agus céao muipe ar príomh-tóirap an tóinad: agus céao muipe eile um Mácaomh-an-Iolair i rtábla na n-eac as coiméao na Palapúar Uaíne: agus móir-teaglaé an ríog as fáipe agus as forcoiméao ¹⁰⁰ tóib rin uile: agus an pí féin ar bárr na cúirte as coiméao tóib, agus as riuábal toir luét an coiméaoita rin, to' eagla go gceolapúir nó go n-impeocáiré amáill¹ ar bit oíca ró 'n gcoiméao rin to glacapúir to lámh.

Tar meadóon-oíóce to 'n ainmriéainis Ríuie an Éiuil ar ¹⁰⁵ an bpaíúce: agus toconnapic an cácpúir éeann-ápo éuplaotac, agus an bpuiréan éeann-éopú bláic-téannmáir ar lapaó to foillpe to 'n taoib irteac uile, agus to aicín go raib coiméao maic ar an ingin. Agus éus feadóan glap-uirpú to bí aige amac. agus to gab as a féinn go féinn ríocáuil: ¹¹⁰ agus iapgeolpítean an ceoil rin to 'n méir to bí ó ballapúib agus ó múrtaib na cácpac amac, to cuiteapúir 'n-a toirpéim ruain agus ríor-éotalta, agus to gníóú map an gceatona pé luét coiméaoita an toirap agus pé gac toream ar éeana ó rin ruap gonuige an reompa uáctpac i n-a raib an pí agus ¹¹⁵ an ingean. agus se 'n tóirúg rin, cuipear 'n-a toirpéim ruain iad map an gceatona, ionnap sup éuir a tóá lám go ciun i toiméall na hingine: agus tógar ór úr agus ór ápo a gualann í, agus ní téapna coimnúiré leiré nó go

¹ nimeocá amaoile, MS.

and long slumber : and from that music he is called the Knight of Music."

However, the king takes the girl to the dwelling, and closes in the household completely at the doors and windows of the dwelling from bottom to top. And he puts the girl in a strong cell-chamber which was in the very top of the court, with many locks and fastenings on it, and a bright flaming lantern burning in the middle of the room, and a hundred very valorous knights, with the Black Knight, son of the King of France, inside and outside on each side of the door ; and Sir Galahad and a hundred knights at the chief door of the palace ; and a hundred other knights with Eagle-boy in the stable of the horses guarding the Grey Palfrey ; and the whole household of the king watching and guarding them all : and the king himself in the top of the court watching them, and walking from one to the other of these watchmen lest they should sleep, or lest any trick should be played on them throughout the watch which they had taken in hand.

Over midnight came the Knight of Music on the lawn, and he saw the lofty domed castle and the curve-topped palace of smooth materials burning all with light inside, and he perceived that the girl was being well watched. And he took out a flute of pure silver that he had, and began to play it gently and peacefully. And when all who were on the walls and ramparts of the castle outside heard the music, they fell into a stupor of sleep and long slumber ; and he did likewise with the people guarding the door and with every company in general from that up to the upper chamber where were the king and the girl. And, though it was difficult, he puts them into a stupor of sleep likewise, so that he put his two hands gently about the girl, and he lifts her on the edge and height of his shoulder, and makes no stand with her till he reached the

pláinis faippingeacét na faicéa fóto-šlaire péap-uaithe éuige. 120
 Agus leigear go láir agus go lán-talmáin i, agus níor mótuig
 rí don níó de rin : agus cuaptuigear an baile nó go bfuair
 an ptábla. agus peinnear an feadán do Macaomh-an-Iolair
 agus t'a cómluadar cupaó : agus cuipear 'n-a gcólaó mar
 an gcéadna iad : agus goitgear an fálabhair Uaithe uaéa. 125

Múrcar an ingean iad rin, agus fupálar Ritipe an éiuit
 uirri, má olc mar léiti é, tui por muin na fálabhair
 Uaithe, agus ní haicpirtgear a n-iméacéa ar rin araon nó
 go pláingeadar Dun na Capraige Tuibe, eadón baile bunair
 agus cúirt cóiméacé comnuiré Ritipe an éiuit : agus ní óó 130
 a leanfamaoio go fóill.

Cioútráét iad múrcar do Macaomh-an-Iolair. éug lán ar
 a ghnúir agus ar a glan-aéar, agus fuair an lá go n-a lán-
 fóillre aige. Agus deapcar i n-a éiméall, agus ní fuair an
 fálabhair Uaithe aige : agus fuair a cómluadar cupaó agus 135
 caicmíleat i n-a otoiéim fuain agus ríor-éodalta. Smuain-
 ear annrin go ruat an macaomh mná uaéa mar don pur
 an b-fálabhair Uaithe : agus ní faib ó dōpar na faicéa gur
 an dōpar uaétariaé do bí ar an treompai n-a faib an ingean,
 don tuine naé bfuair 'n-a éolaó. Agus múrcar uile iad. 140
 Tuítear lionntuib agus mío-aigheamh móir ar an píú éirí rin
 peacéa eac, go noubairt Macaomh-an-Iolair—

“A píú agus a éigearina. ná bíó mí-méanma nó otoié-
 méirneac opt-ra um óáil na hingine úto. Óir toingim-rí a
 toingiré mo tuac naé bfuil ó éirgáil gréine go fuineat 145
 iac nó inir nó oileán naé iarrpaó-ra nó go bfuigeadó peéala
 na hingine úto tuit arí.”

“Óá nōéanfair rin,” ‘bair an rí, “béir neart pluais
 agus roéparde puot t' a harrair.”

“Ní deapraó,” ar Macaomh-an-Iolair, “acé mé péin i 150
 m' uaéat agus i m' donarín. Agus óá otillim ip leor tuit-

breadth of the green-sodded verdant-grassy lawn. And he lays her down on the bare ground, and she was not conscious of a single thing, and he searches the steading till he found the stable, and blows the flute to Eagle-boy and his company of heroes, and puts them asleep likewise, and steals the Grey Palfrey away from them.

The girl wakes after that, and the Knight of Music bids her, whether she will or not, mount on the back of the Grey Palfrey, and their adventures together from then are not related till they reached the Fort of the Black Rock, that is, the family steading and the strong court of dwelling of the Knight of Music. And we will not follow him yet a while.

However, when Eagle-boy woke he put a hand on his face and his clear countenance, and found the day on him, with its full light. And he looks around and did not find the Grey Palfrey by him: and he found his company of heroes and soldiers in their stupor of sleep and lasting slumber. Then he thinks that the young woman was taken from them, together with the Grey Palfrey: and there was not, from the door of the lawn to the upper door that was at the room in which was the girl, a single man that he did not find asleep. And he wakes them all. Gloom and great depression falls on the king thereat, beyond them all, till Eagle-boy said:—

“King and lord, be not down-hearted or discouraged about the fate of yonder girl. For I swear as my tribe swears, that from sunrise to sunset there is no land or isle or island that I shall not seek till I get news of yonder girl for thee again.”

“If thou wilt do so,” said the king, “take with thee the strength of a host and of reinforcements to seek her.”

“I shall take no one,” said Eagle-boy, “but myself, alone and solitary. If I return, that is enough for thee; and if

pe é: agus muna dtí aét mo fásgáil ar a top,¹ féadfaid tú-
ra neart pluais agus rocaíde do éirí t'á h-ádhmáid ó foim
amaid."

"Mairead," ar an ní, "atá baramáil agusam-ra supab tar 155
múir agus ar mhór-fáirge éainis an ingean úto éugainn,
agus fear a toirdeadta i n-a toirde. Supab uime rin a
mólam-pe duit-pe an cupraic buaidé bairi-cuibeapad atá
agusam-ra do bpeit leat, noé do éirí ingean níos Típe pó
tuinn mar féad foineamail ruirge éugam-ra: agus ir t' a 160
buidéib iar ruidé duit ann, tá n-ádhmáil ar fearcaib Dé agus
an cupraic cibé ball i n-a mbuidé do éiríall nó do ghe-
tuidé do bpeit ann, go mbearad pé annsin éú, gan ádhmáil
gan ádhmáil-eapad eolair ar bit. Agus ir t' a buidéib fóir
go cóimdear do ruidéar pé ar múir le gaoit agus 'n-a 165
ceart-ádhmáil. Atá flearc toirdeadta aise, agus an uair
fáirge tú é, buaid an flearc aih, agus ní buid léar do uime
ar bit t'fearcaib na talman é go bpeitad tú péin éirge ádhmáil."

"Déir buaid agus beannad, a ní agus a éirgeapna," ar
Macaoimh-an-Iolair, "ar an ádhmáil supab é rin congnaid 170
loirdeadta ir mó a bí i maétanar oim: agus ir buaidé
atáim anoir, oir ní bpeir don uime congnaid loirdeadta
ir feara ioná é."

Gluairear Macaoimh-an-Iolair go haitgeáir iar rin, agus
tiomnar ceat agus ceileadpad do 'n ní agus do 'n Ruidé 175
úid. agus t' ingin iarla Cappaise an Scuir, agus do 'n
teaglaic uile o rin amad. agus gluairear go ciomair an
éuin agus an éaladpuidé, agus cuirear an cupraic ar múir
agus ar mhór-fáirge, agus ruidéar ann, agus iarlar ar
fearcaib Dé agus ar buidéib an cupraic iúl toirde do 180
téalaim tó gur an áit i n-a maib ingean na faldadpad
uairne. agus ní ádhmáil a mteadta nó eadtra ó rin go
éirí lá téasg.

¹ Probably read mo fásgáil báir ar a top, "my dying for her sake."

nothing comes but my departure for her sake (?) thou canst send the strength of a host and a multitude to seek her from that out."

"Well," said the king, "I conjecture that it is over sea and on the ocean yonder girl came to us, and the man pursuing after her. So that therefore I advise thee to take with thee the precious neat-topped canoe I have, which the daughter of the King of Underwave-land gave me as a delightful love-gift; and it is one of its virtues that, after sitting in it, if thou askest for the miracles of God and of the canoe, to take thee to whatsoever quarter in which thy journey or thy business may be, it will bear thee without doubt or without confusion of knowledge at all. And it is also one of its virtues that indifferently it advances on the sea with the wind or right against it. It has a wand of druidry, and when thou shalt quit it, strike the rod upon it, and it will not be visible to any one of the men of the world till thou mayst return again to it."

"Victory and a blessing be thine, O king and lord," said Eagle-boy, "because that is the greatest help in tracking of which I stood in need; and now I am triumphant, for no one found tracking better than that."

Eagle-boy goes very shortly after that, and leaves his farewells with the king and with the Black Knight, and with the daughter of the lord of Carraig an Scur, and with the whole household from that out. And he goes to the border of the harbour and the haven, and puts the canoe on the sea and the ocean, and sits there, and asks for the miracles of God and the virtues of the canoe to make a straight course for him to the place where was the Girl of the Grey Palfrey. And his journeyings or adventures are not related from that on for fifteen days.

VI

Agus i gcionn na pé agus na haimpíre rin, deapcar
 Macaoimh-an-Iolair go sruinn agus go glan-raðarac i gceatáir
 áirto[ib] na haidbheire iongantais uair, gada nóirac, nó
 go bpaia ionraimail innre i bpaia uair. Agus téir ar [a
 h]amur go haidgheáir: agus iar n-a roctain tó, téir iracac 5
 ann, agus buairear an cuprac do flearc oiraoidacac, gur
 fágaib fó uoilb-éio é, agus téir péin ruar i n-áir an
 oileáin.

Agus ruair pé bunat cloic-bláir ceatáir-uilleannac
 cairleáin ar mulla na cairraige rin ruar, agus don topar 10
 i n-a ceir-meathón. Agus oirdear Macaoimh-an-Iolair amac
 ó bun an cairleáin, agus cuirear i n-a cuileirib r[e]acá pionn-
 luair é péin. agus lingear o' uilannuib a ríeas agus do
 éannuib a érairac, agus o' éirig do baic-leim éatruim
 eadarbuairig nó go cuirig ar an topar air rin; agus 15
 téir do 'n topar leim ar uilár.

Agus ir amlaib ruair ingean álainn ór-foltaic ann, agus
 i caom-éirac ceann-álainn deir-géal deapcra oirac-
 folar ruairc ruilbir ro-ghráic, 'n-a huacac agus 'n-a haonar:
 iricig. agus ruirdear i n-a roair agus 'n-a parac, agus 20
 gabar as ruirge agus as ríe-bionn-ráio ruar, agus as paruirge
 agus as raictain ríeala oí.

Freaspar an ingean tó agus innreir tó ó túr: gurab i
 péin Miam Cinnpionn, ingean ríog na hInia, agus nac raib
 mac ríog nó ríe-éiracra 'ran gcuinne go cóim-iomlán nac 25
 raib o' a harpar o' a harair, agus go tucac éarac toic-
 mairce oirac uile: agus go tucacair túr fomrac pionn-
 mairge ríor-gháina leo i o' amreom a harara agus
 a mairara agus na hInia uile. "agus atáin aca pé
 bliadain," ar rí, "gan uil daonta o'féiricir riar an 30

VI

AND at the end of that season and time, Eagle-Boy looks pleasantly and clear-sightedly in the four quarters of the wonderful ocean, straight forward, till he saw the likeness of an island far away from him. And he comes to approach it very shortly ; and after reaching it he enters there, and strikes the canoe with the wand of druidry, so that he left it in a dark fog, and himself comes up on the height of the island.

And he found a smooth-stoned four-cornered foundation of a castle on the top of that rock above, with one door in its very middle. And Eagle-boy goes out from the bottom of the castle, and dresses himself in his garments of very swift running, and he leaps with the staves of his spears and the poles of his javelins, and arose with a light lofty wild leap till he alighted at that lofty door ; and he comes on to the floor with the second leap.

This is what he found : a beautiful golden-haired girl there, tender-formed, lovely-headed, white-toothed, refined, bright-faced, gracious, cheerful and lovable, alone and solitary inside. And he sits beside her and near her, and begins to woo her and to say long and pleasant things to her, and to ask and inquire for news of her.

The girl answers and tells him from the beginning : That she was Niamh Fair-hair, daughter of the King of India, and that there was not a king's or prince's son in the whole universe that was not asking her of her father, and that the match was refused to all of them ; and that an expedition of hideous Pirates of the White Plain had taken her with them against the will of her father and her mother and of all India. " And I am with them the space of a year," said she,

pé ro gur 'móiu. Agus iar mo éabhairt leo do 'n tóin
 ro, mo éirísh impearán móir-aiúbheil agus teagmáil
 tarabha tinnitíde tinnearnae tmoim-óioḡaltac eatorpca
 umam-ra. o' féacaint cia aca féin as a mbéirínn mar
 mnaoi o'a bnao. Agus do comraicigeadar pé céile go tul- 35
 borb tinnearnae tmoim-óioḡaltac agus go fpaodaithe fearḡac
 farránae gneanae gnuamha garb-béimeannae, gan fíor cláir
 nó time ar ceactar oíob feac a céile, acé a beic as leao-
 [baó] agus as leatopa a céile dóib. Trí lá agus teoiria
 hoitíde dóib ar an órouḡaó rin, gan ceangal ḡaol nó páirte 40
 as ceactar oíob pé céile fíur an pé rin, acé amail ba túr
 deargnámao iao. "Do bí mipe o' a n-amarc mar rin," ar rí,
 "lán do lúḡáipe agus do loinneacar, i muoet go marbaitíur
 féin a céile 'n-a otuúir: agus do fmuain mé aríur nae paib
 maic óam féin annrin, oir oá mar[r] eao don tuine aca, go 45
 mbeinn féin aige go bráe. Do aicéar agus do ḡuúear iao
 go oíochra um fúipeae ar mo bpeic féin 'ran ḡcúir rin: agus
 do fpaodatar rin oam-ra. Agus do ḡabar cuir agus mae
 ḡréine agus éarca aeir opca um comall na bpeice bcar[r]ainn
 eatorpca, agus do paópaó rin oam. Agus ir eao aoubaire-ra 50
 fuu: "o' r lib féin mipe do bnao agus do feilb oúir,
 cuirim ḡeara airm-ḡearpca opuib gan luíḡe liom nó go
 bpaigíḡeí mo macraimla ar óealb agus ar óéanaim, ar éas-
 corp agus ar inneall, ar uairle agus ar aearpaacé do óiar
 ban eile, ionnar go mbeao bean as ḡac fear aḡaib óinn ó 55
 rin amac, agus go mbéinn féin peic leo ó rin amac, agus go
 ḡcomheatorfaitíur a nḡaol agus a bpáirte iar rin. 'Dubraotar-
 ran ḡe'p oúilḡ dóib rin do óéanaim go nteanraioir é. agus
 nae ḡcaillpíoir a nḡeara ḡonuiḡe rin, ó nae paib oúil oíob
 aḡam-ra. agus acáir fíur an mbliabain rin acáim aca as 60
 rúir agus as iarrmao na ḡepíoc agus na ḡcineabae 'n-a otim-
 ceall, o'fíor an bpaigítoir mo famail-pe gan iomarpcaoí gan
 earbair: agus ni bpaiaotar ó foim i leic: agus ní beas liom-ra

“without seeing a human creature all this time till to-day. And after they brought me with them to this fort, there arose a terrible quarrel and a bull-like fiery urgent heavily-vindictive combat between them about me, to see to which of them I should be as a wife for his family. And they wrangled together sudden and roughly, urgently, heavy and vindictively, and furiously, wrathfully, vexatiously, irritatingly, gloomily, and with rough blows, knowing no weakness or fear each before his fellow, but, they were striking and beating one another. Three days and three nights were they in that fashion, without a treaty of valour or of union between any of them all that time, but as though they were a party of bitter enemies. I was watching them thus” said she “full of joy and gladness, hoping that they would kill each other all three ; and I thought again that that was no good for me, for if one man of them should survive I would be his for ever. I begged and prayed them vehemently to tarry my own decision in the matter ; and they granted that to me. And I took securities and contracts of the sun and moon of the air of them, for the accomplishment of the decision I should make between them, and they granted that to me. And this is what I said to them : ‘ Since you think me a good thing to have for family and for possession, I put arm-cutting *tabus* upon you not to lie with me until you lead captive two other women, my like in form and figure, in appearance and in trappings, in nobility and in patrimony so that there may be a wife from among us for each man of you from that out, and that I may be agreed with them from that out, and that their fellowship and union may guard [me] after that.’ They said that though that was hard for them to do they would do it, and not break their *tabus* till then, since I could not get away from them. And for the year that I have been with them they are searching and seeking the countries and tribes around them, to know if they will get my like without excess or deficiency ; and they have not found her from that to this ; and I do not think that

a luar doigeobairt iad sin. Agus sibé riuðal doğhnó 'ran lá, tigir annro gac n-oróce."

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"Ca hanmanna goircear do na fearaib sin," ar Macaoimh-an-iolair, "agus cat é na hairm gairce ar ar treire iad?"

"Spuis, Spais, agus Spas an a n-anmanna," ar an ingean, "agus clann do gairb mac Dolair ó imillib mara Torruan iad. Agus luirs-ferparairíde caða atá aca, go rlabhairíob 70 rít-pugne iarainn agus go n-ubail-meallairb impeamha iarainn ar na rlabhairíob sin, go ttearceairíob clúmh mé gaoit nó pionnraó i n-agsaíob ppoča le gac don raobair t'a bfuil orča: agus ir iad sin airim ir treire ar a bfuil ríad. Agus ir cupair calma cuimpeaca cpoib-neaircmara cóimpeamha iad, 75 agus gér máit linn anamain-rí agus doinrigear do beit againn, ir ró-máit linn gan iad sin do bheit ort againn anóc, sibé tú t' fearaib uairle nó anuairle an domain móir."

"Sibé mé," ar Macaoimh-an-iolair, "ní páspair mé an so baile-re nó go bfeiciró mé an triúr sin."

"Ní do m' deoin-re doğní tú sin," ar ríir.

I gceionn trealla aimpíre iar sin do éinneadair an triúr airéac éuca ró 'n am féin: agus mar fuaradair Macaoimh-an-iolair rómpa irig, do éad [a] ngean ngnéa-ghanna gáire 85 agus for-bpáitceadair iad, agus do altuigeadair pur na déitib adarta an oiréad sin t' feolmác do cup éuca do cum a ruirpéir.

"Sió roilbir rib-rí, a triúr tréan-báclac, róimh an bfeolmác sin, ní bfuair rib muam feolmác bidear rruíre lib ag a 90 éarcar ioná é, go tooil do 'Óia," ar Macaoimh-an-iolair.

Mar doéualadair na hairig rreagha earadontac an ríoiré óis amulcaig sin orra do éualadair féin i muinigin a n-airim agus a n-iolraobair, agus do iarri Macaoimh-an-iolair cóimpac doinríir orča.

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"Ní éuibram." ar ríad.

with little activity they will find them. And whatever distance they go each day, they come here each night."

"By what names are those men called," said Eagle-Boy, "and what are the arms of valour in which they are strongest?"

"Grug, Grag, and Gragan are their names" said the girl, "and they are the children of Garbh, son of Dolar, from the shores of the Torrian Sea. And they have battle-clubs with ever-tough chains of iron, with very stout iron mace-heads on those chains, so that they would lop feathers in the wind, or a hair on the face of a stream with every edge they have: and those are the strongest arms they have. And they are valorous, powerful, strong-handed, very stout warriors, and though we should like to remain and dwell together, we think it well not to bring them upon thee with us to-night, whoever thou be of the noble or the ignoble men of the great world."

"Whatever I be," said Eagle-Boy, "I will not leave this bailey till I shall see those three."

"Not by my will doest thou thus," said she.

At the end of a space of time after that they saw the three giants coming to them at the very moment: and when they found Eagle-Boy inside before them, their hideous humour of laughter and joy forced them, and they adored the gods for sending them so much flesh-meat for their supper.

"Though ye be merry, ye trio of powerful vagabonds, before that flesh-meat, never did ye find flesh-meat harder to slaughter than that, with the will of God," said Eagle-Boy.

When the giants heard the contentious answer to themselves of that young beardless knight, they went confiding in their arms and their manifold weapons, and Eagle-boy asked single combat of them.

"We will not give it," said they.

“Óir gíó níor lia ’ná ro do beimír, do beaó ar gcongnam féin as a céile; asur ó ’n méio atámaioit ann anoir, beiró ar gcongnam féin asainn,” ar Sruis mac Saibh.

“Maireadó,” ar Macaom-an-Iolair, “cuiream féin arto- 100
ní Neime asur Naom-Éalman do éorc bui n-ainnéine asur
bui n-iomarcadó oim féin.”

Asur ip cuma ro bí o’a ráó, asur noctar a claióeam claipleacán coilg-óirleac, asur ionnpaigear an ceatpar rin a céile, asur ro gabraó as imirt a gclear goile asur gairce 105
ar a céile san pior cláir nó time ar ceactar oíob, go téoiró asur go teirleac an lae. Asur mar nac bpaóar na báclais baogal aca ar capcar na feola doóum a ruiréar, ro gabraó cómporac cómpaic go maroin.

Acé atá níó ceana, níor éiríeamhail capcannaac aontui- 110
gear na beag-buóne rin go maroin, asur níor cómprom aontleigir iao: óir ro cuirleac na fomórais luirbe ice asur bpaona balraim i n-a gneadóib asur i n-a gpreáctuib gur bo pleamain plán iao; asur do bíóear a éneóa féin san learuacó san leigear ar Macaom-an-Iolair. Asur ní móir 115
do éorlacó do moirreac ar gac leir an oiróce rin: asur éirgíó i moó-óáil na marone moice ar n-a bárac, asur ro gabraó an comlann céatona do lámh. Asur ba éneóac épreáctac éirólinnteac ppaócta fuilteac paobrac glac-láirir ghuir-óearis gpoio-béimeannaac aibéil ailla ainiarhacac 120
a gcomlann ar gac leir. Acé atá níó ceana, bíóear ar a gcleara[ib] goile asur gairce asur ar a poça cómpaic ar an órpuacó rin, san pior cláir nó time ar ceactar oíob, go tul do luirge do ’n gpiém, san leagacó san leonacó ar ceactar oíob ppur an pé rin, nó gur feargacó go móir na fomórais 125
cpio rin, go noubairt Sruis mac Iolair—

“A bpaóar ionmáin,” ar pé, “dob’ annam lib-pe a leicéio ro o’ imteacó opuib gonuige ro, asur oá mba iomacó pluag nó poóaróe do éioeacó oúinn, ip lán-láirir do claoi[ó]pimír

“ For even though we were yet more numerous than we are, our help would be in one another ; and since we are as we are, we shall help ourselves [mutually],” said Grug, son of Garbh.

“ Well,” said Eagle-Boy, “ I will call on the High King of Heaven and of Holy-land to put an end to your lust and excess against me.”

“ And his saying that had no effect, and he bares his wide-grooved, straight-bladed sword, and those four approach one another, and took to playing their feats of valour and prowess without knowing fear nor terror, one of the other, to the end and termination of the day. And when the vagabonds saw that they had no chance of slaughtering the flesh for their supper, they took a truce of combat till the morning.

However, not in a friendly and charitable manner do those little troops agree till the morning, and they were not equal in one healing : for the Pirates put herbs of healing and drops of balsam in their wounds and sores, so that they were smooth and sound ; while Eagle-Boy’s own wounds were without repair or healing. And not much sleep did they share on each side that night : and they rise in the dawn of the early morning on the morrow, and took the same combat in hand. And wounding, hurting, blood-dripping, savage, gory, sharp-edged, strong-grasping, red-faced, swift-smiting, vast, wild, ill-fated, was their combat on each side. However, they were at their feats of valour and prowess and their choice of battle in that fashion, without knowledge of fear or of terror, one of the other, till the sun went to set, without laying low or hurting one another all that time : till the Pirates were greatly vexed at that, and Grug son of Dolar said—

“ Dear brother[s],” said he, “ you thought it unusual that the like of this should come over you till now : and were there many a host or troop should come against us, full strong would

IAO: AGUR NAÉ BUAIOMÍO AR AON MACAOIM ÓS AMULÉACÉ. AGUR 130
É O' AR BFORAMÍLAÉT Cóm mór AGUR RO? AGUR LUACAIR BUI
LÁMA AGUR MÉAUGAIR BUI MBUILLÍDE AR AN MUIGE ÓS, AGUR
TUGAIR AIMPÍR DO BUI RUIPÉAR TUL O'A ULLMUGAÓ DÍB, Ó NAÉ
BPUIL BUI N-ACAPPAÉ FÉIN O' FEAOMANNTA AGAIB."

CIOUÉPAÉT IAR NGABÁIL NA GPEAPACÉTA RIN DO NA TPEAN- 135
FEAPAIÉ RO, GABPAO RÍÉGLÉAR PANNTAÉ PÁR-LUACMAI O'A
N-APMAIÉ FOR AN MACAOIM: GO NDUABAIT MACAOIM-AN-IOLAIR
ANNRIN—

"O NAÉ BPUIL FEAP MO LAOIRÍO NÓ MO CómMÓLTA FÉIN Ó
DUNAÓ AN HALLA DÍEIG I LEIT AGAM, IR OIRPÉAR DAM CUM- 140
MUGAÓ AR AN GCEAR NÓIOGPAIR DO PINNE AN RÍOIGE DUB DAM
PÁ CÓINNE AN ÉIGEANTAIR."

AGUR LEIR RIN BOGAR AGUR BEAPTUIGEAR, CAPAR AGUR CPMAÓ-
ÉPOĎAR AN CLAIÉAM CLAIR-LEACAN COLG-DÍPEAC DO BÍ AIGE,
AGUR DOGNI PAOBAR-ÉLEAR 'N-A ÉIMÉALL DE: AGUR DO BÍ DO 145
LUAR NA HIMDÉAGLA ÉUG AIR FÉIN NAP LEAR DÓIB-RION AON
ÉNÁM GO MÉIO N-OPLAIG DE Ó BONN GO BÁITÍR. DÍ DO DÍUR
AGUR DO D[É]INE A N-IOMBUAITE ÉUG AR [A] APMAIÉ SUP Cóm-
LUAC DO BAMEAC A CLAIÉAM FÉIN AGUR A BUILLÉ DÓIB-RION
AGUR AN BUILLÉ DOBEPAÓ GAC FEAP ACA-PAN ÉUIGE. ACÉ 150
ACÁ NÍD ÉEANA, NÍOR PCUIR DO 'N PAOBAR-ÉLEAR RIN GO NDEAPNA
CUMAC ENÁM-GÉAPPAÉ AGUR SUP GÁLANN AGUR AIGEAC
POGAILTE PEOL-PCAOILTE DO 'N CPÚÍR TPEAN-BÁÉLAC RIN, AGUR
BAMEAR A DCPÍ GCINN DIOB, AGUR TEITGEAR I BPAIDNAIRE NÍAM
ÉINNFINN IAO, AG CómMADOIRÉAM AN GNÍOMA RIN. GO NDUABAIT 155
NÍAM NAÉ DEAPNA FEAP AOIRE NÓ AIMPÍE MÍAM GNÍOM BA
CUPROMA[IGE] 'NÁ AN GNÍOM RIN DO PINNE MACAOIM-AN-IOLAIR.

GRÉAC NÍ ÉÁMIS RÉ FÉIN Ó 'N GNÍOM RIN AGUR Ó 'N MÓP-
CÓMPPAC, DÍR BA HIOMDA CNEADA DOIMNE DOI-LEIGEAPA AGUR
CPÉACÉTA CNEIP-GÉAPPAÉ CPAOP-FORLUIGTE AIR, Ó ÉUAPGAM NA 160
DÍPEAN-MÍLÍDE RIN NOC DO ÉUIT LEIR. AGUR TUITEAR FÉIN
IAPAM I DCPAIPÉ AGUR I DCPAINNÉALLAIB BÁIR, AN GÉIN DO

we destroy them. And do we fail to conquer one young beardless boy, and he in our power as much as this? Hasten your hands, and multiply your blows on the young knight, and leave time to go to prepare your supper for yourselves, since you have no substitute for yourselves as a butler!"

But after these strong men received that inciting, they made an envious very swift long wielding of their arms on the boy: so then said Eagle-Boy—

"Since I have no one from the dwelling of the Red Hall to hymn me or to congratulate me, needs must that I recall the excellent feat the Black Knight taught me in prospect of necessity."

With that he wields and brandishes, bends and roughly shakes the broad-grooved straight-bladed sword he had, and made sword-play all around him with it: and with the rapidity of his guard there was not in him a bone of the size of an inch from sole to crown that was visible to them. Such was the sufficiency and vehemence of the manifold beating he gave to his arms that his own sword and his strokes would strike at them equally swiftly with the blow each of them would give to him. However, he never ceased from that sword-play till he made a force of bone-severing and wounding of enemies and a destructive punishment of flesh-cutting to those three strong vagabonds, and he cuts their three heads from them, and throws them down before Niamh Fair-hair, in mutual joy at that deed. So that Niamh said that never had a man of full age or full grown done a deed more important than that deed which Eagle-Boy had done.

However, he himself did not come [safe] from that deed and from the great battle; for he had many deep wounds, hard to heal, and skin-cutting, gaping cuts, from the smiting of the strong warriors who fell with him. And he himself falls afterwards in fainting-fits and swoons of death, while his wounds

bíodhadar a cneadha agus a éiríodha as ríleas póla agus as
teibearrain póla ar gac leicí ve. Tis an ingean éirge iar
rin, agus cuirtear meánma agus móir-méirneac ann ré 165
laoidheas agus ré cóimhíola na ngníomh toinne: agus
éirge a leoróidín tige éirge, gur fáir bríge agus bopparó
móir ann, gur éirge 'n-a ruidhe agus rug léic[e] ar leabair
oéir ar é, go ntuairtear fúir—

“A mácdaoimh óis amúlcaig, ó 'tá tú anoir gan uáman nó 170
imeagla ort féin nó oim-ra, innir bunaídar to éiríel agus
fíor anma 'uáin-ra, agus tíoigear gacá réil to 'a bfuil asat
ó rin amac,” ar an ingean.

“Atáim-re cneadac éiríodha” ar ré. “agus ní ham
réalaidheas toam go fóill. Agus déantar mo learuas 175
agus mo leigear leat-ra, agus má 'r rlan mé, togeobair-pi
mo réalas: agus muna buó heas ac marb[ad] ní bfuil
feíom asat-ra nó as don tuine eile ar mo réalas go
bpuinne an bma agus go foirdeann an beas.”

Agus toinneadar an laoi beas ro eatorra—

180

[niam]

Innir tuinn réalas, a mácdaoimh
Óis alit-éoin gan uáir,
Anoir ó 'taoi gan uáman,
Cá uáman nó cá ualgar?

[mácdóimh-an-iolair]

Ó 'táim-re go cneadac éiríodha
leat-ra déantar mo leigear,
'S tá tú mé ó m' oéir
mo réalas ort-ra ní éiríodha.

185

[niam]

Tá draítoir leat-ra an iudma
to bí as innleas na mbuas,
níomh fáir leas na cpuinne
asat uile 'ná [a] ppoim.

190

[mácdóimh-an-iolair]

Ar gáid hínig[e] a] inshin
fóir-re m' inshin ip m'ocán!
to balram na mbuas marb-ra
'uáin-ra, ip déantar bpoim.

195

were distilling blood and dropping blood all around him. Then the girl comes to him, and puts mind and spirit to hymning and applauding the deed which he did : and she gave him his fill of drink, so that strength and great pride arose in him, and so that he rose up and she took him with her to a sick-bed, and said to him—

“ Young beardless boy, since thou art now without fear or terror for thy sake or for me, tell me the origin of thy race and knowledge of thy name, and the truth of every story that is thine from thenceforward,” said the girl.

“ I am wounded and sore,” said he, “ and have no occasion for story-telling yet. Let me be amended and healed by thee, and if I am sound, thou shalt hear my tale ; and if there be nothing but to die, neither thou nor any other hast need of my tale till the day of doom and till the end of the world.”

And they made this little lay between them—

NIAMH

Tell us news, O Boy young and fair-jointed, without pride, now since thou art without fear, what world or what allegiance [is thine]?

EAGLE-BOY

Since I am wounded and sore let my healing be accomplished by thee, and if I come from my sickness I will not hide my story from thee.

NIAMH

Hadst thou the vessel that the clowns were preparing, not better than tasting it would be all the physicians of the universe for thee.

EAGLE-BOY

For the love of generosity, O girl, help my sorrow and woe ! [Let me have] of the balsam of the dead clowns, and let pottage be made.

[niamh]

Dá mba liom-ra u'eir do leigir
 Tú féin, a d'eis-éirí fearcúoir,
 Do uéan[é]ainn uiré [mo] úiceall
 An iubrac liš-šéal do lionpáinn.

200

[macaomh-an-iolair]

Luišeam pó m' aimaib zairce —
 Do luac hairtí pá m' luiše;
 So mbuó leat-ra iari mo leigear
 Mé, tar zác nois-éarí ra[n] zcuinne.

[an scéaluiré]

Éirigear niamh zo haéllám
 Ir zadbair lé[ite] u'a hairriatú—
 An iubrac do bí i n-uaisgear
 Zo bpuair pí i pó tiamáir.

205

An íce zán fuiréac
 (pá buiréac bean a veanta)
 Doz ní niamh uiréac-šéal
 Leir, zup éabair a éréacéa.

210

[niamh]

Ó tairí-zo púac pleamain
 Tar an bpeadain ar an éinnir,
 Do rcéala éuinn, a d'eis-éirí,
 Ar šráó himš[e] innir!

215

A h-aite na laoirí pin zabair an ingean az fiarpuirge
 rcéala do Mácaomh-an-iolair, azur innirear oi zaca rcéala
 u'a raib aige, azur ádbair a éupair tar muiir azur tar móir-
 fairrige do 'n toul pin. Ceanglaio cuir azur raéa cleamnáir 220
 pé éite annpin ar beažán fiaónaire.

VII

Innirear an ingean uó-ran zo zcuata pí féin iomráó ar
 Róirí an éuill, eadón fomor Carraigí Duibé, az cloinn
 Zairb mic Uolair, azur zupb éirí-éara azur zéar-compánac
 uóib féin é, azur narb fupar a élaoi[deat] i ngairce ar
 bit nó i ngliocar dá méio nó i ríčgmídeacé ar bit.

5

“Mairead” ar Macaomh-an-iolair. “Zibe cruic i n-a

NIAMH

If after thy healing thou wert mine, O noble lover, I would do my best with it, the white-coloured vessel I would fill.

EAGLE-BOY

I will swear by my arms of valour, thy wages of labour is in my oath ; that I will be thine after my healing beyond every hero in the world.

THE NARRATOR

Niamh arises promptly and its seeking is undertaken by her—the vessel, which was in a secret place, till she found it in concealment.

The balm without delay (kindly was the woman who made it) did Niamh of white countenance make for him, so that she soothed his wounds.

NIAMH

Since thou art merry and smooth, beyond the troop which thou hast beaten, thy story, O hero, tell us for the love of generosity !

At the end of that lay the girl takes to asking his story of Eagle-Boy, and he tells her all the story he had, and the cause of his journey over sea and over ocean to his coming there. Then they make compacts and agreements of marriage together, with very little witness.

VII

THE girl tells him that she herself had heard talk about the Knight of Music, that is the Pirate of the Black Rock, from the sons of Garbh son of Dolar, and that he was a true friend and steadfast companion to them, and that it was not at all easy to defeat him in valour or in cunning, however great, or in enduring deeds at all.

“ Verily,” said Eagle-Boy, “ in whatever form he be I

cannot stay long till he himself is seen, and the Girl of the Grey Palfrey."

Howbeit, after putting aside his weariness, and after putting from him his dejection and his wounds and his hurts, he went himself and the daughter of the King of India, and they put selections of the jewels of the Pirates in the canoe, and a little of the balsam of healing the Pirates had, and they set their face towards the sea and the great ocean. And Eagle-Boy asks for the miracles of God and the virtues of the canoe to give them knowledge of how to approach the Dwelling of the Black Rock, the bailey of the Knight of Music, and everywhere else where it was good for them to go.

But whatever was their route on the sea, their adventures are not related till they saw the mass of a desert island close to them, and they took haven and harbour in that island. And he strikes the white wand of druidry that he had on the canoe, so that he left it protected hard by the sea: and they went straight on after that till they found the very beautiful desert island, which was the best in grass and in fresh water that they had ever seen: and after walking the island a long while, they saw a lofty-headed domed castle, and a royal very beautiful habitation, and a smooth, curved-topped palace of chaste foundation beyond them. And they drew near to it and found a smooth, gabled hall with variegated windows, and a queen, wide-eyed, fair, slender, beautiful-skinned, modest, womanly, red-lipped, tuneful-voiced, working embroidery there, and smooth, white-limbed, tuneful-mouthed, exact-worded women all around her, sewing at beautiful, wonderful orphreys, and not a man watching or guarding them. And a steed black, swarthy, lovely-coloured, quick, curved-topped, low-mouthed, huge, wild, broad-breasted, little-eared, high-headed, narrow-mouthed, little-headed, swift-footed, sure-paced, broad-limbed, light, round-hoofed, smooth, easy, smooth-sided, lofty-acting,

gairceamail éirí-óibh éarpt-ballaic ar mainreap óaéac óeas- 40
 óéanmnaic ar rlior an ríog halla rin: agus úgaim oppóa
 éasraimail iolóaéac i n-áiríoe ór a cionn agus gac forpáanta
 poinniúcte fearóm-láiríu ceann-éruaíó crio-fairring ceatari-
 uilleannaic ar an rlior éeáóna láimh ruu rin.

Acé acá níó éeana, fáiltiúear an ríogán rómpra agus 45
 go háiríoe ríomh an mnaoi: agus fupálar uiréi ruióe i n-a
 focair agus i n-a fairpáó féin.

Deapcar Macaomh-an-Iolair ar fear an tíge, agus éus
 gíáó [a] anma do 'n eac ar n-a faircín oó. Agus cuiréar
 a húgaim uiréi, agus glacair an gac áouubamair, téio forp 50
 an eac, agus imétiúear amac ar fairringeacé na fairéoe róo-
 glaire. Agus oo bí ag a marcaígeacé agus o'a min-fearcain:
 agus níor úraoa oó mar rin go úraoa beas-úiróean gair-
 ceoac éuige 'ran maon gacá nóiréac, agus príomh-laoó
 fearamail fearóm-láiríu i n-uiréoraic na buiróne rin, agus 55
 gualaire fearmar o'riaóac an fáraig ar gac aon aca. Ba
 maétnamh meanman agus móir-aígeanta leo aicne an eic óuib
 po 'n marcáic anaiénio, agus gupab inneall tmuóa agus
 taéair oo bí fair ag taéac o'a n-ionnruíoe. Agus gabair
 oioúair i gcleap ngoile agus gairce éuáa fa éoinne an 60
 márcag anaiénioe rin: agus níorb fairíoe oóib, óir rporair
 Macaomh-an-Iolair an t-eac 'n-a gcoinne agus 'n-a gcómháil,
 agus níor gab clár nó time é gup éuir an t-eac tmuóa, gup
 fearoil agus gup fearnruig ó éeile iao. Tóúbar Macaomh-
 an-Iolair an lámh leabair lán-éapair ór úr agus ór uacéar 65
 áro a gualann, agus buairear buille forpáanta ríor-lairíu
 o'uplann a gair ríeo fearmair a bí aige ar an ríuie ró-
 armaéac oo bí 'n-a éeannróic ar an gcuiréacéa, agus
 cuiréar i loig a éinn agus a éeannmullag go láir agus go
 lán-talmán é: agus ful oo éirig ar rin oo éeangal go 70
 éruaó-éuibríúcte agus cuiréar éruir a élaróim agus ríe-
 leacraic a ríeíoe go oaingean oo-fearoilte air: agus gabair

valorous, jet-black, straight-limbed, at a coloured well-made manger at the side of that royal hall: and golden, various, many-coloured harness raised up above its head, and an angry, tempered, serviceably-strong, hard-headed, wide-socketed, four-cornered spear on the same side, close by them.

Howbeit, the queen welcomes them, especially the woman: and she bids her sit near her and beside her.

Eagle-Boy looks through the house, and gave the love of his soul to the horse when he saw it. And he puts its harness on it, and takes the spear we have mentioned, comes on to the horse, and goes out on the width of the green-sodded lawn. And he was riding it and closely examining it: and not long was he thus till he saw a little troop of warriors coming to him straight on the way, and a manly champion strong for service in the very front of that troop, and a fleshy shoulder-piece of venison of the wilderness with each of them. It was a surprise of mind and intellect for them to recognise the black horse under the unknown rider, and to see that there were trappings of fighting and contesting upon him as he came into their presence. And they take to them zeal in the art of valour and prowess in expectation of that unknown rider; and they were not the better of it, for Eagle-Boy spurs the horse to meet and join them, and no fear nor terror took him till he put the horse through their midst so that he scattered and confounded them one from the other. Eagle-Boy lifts his pliant full-dexterous hand above the edge and high summit of his shoulder, and strikes a wrathful, truly strong blow with the staff of his smooth, broad javelin which he had upon the very powerful knight who was chief over the company, and he puts him head and top first on to the bare earth; and before he arose from that he bound him tightly, and he puts the hilt of his sword and the strap of his shield firmly and immovably

mininteap raon marume asur m6ir-ceime cuca as a
 faicrin rin. Beirap macaom-an-lolair an ptoipe leir,
 ceangaitte ar an orou^{sa}o rin, i briaonaire a mna asur a 75
 bionne bantraeta asur ban^oala: fupalar umail poraig
 asur potpagaio to deanam o6 fem, asur an t-eac
 ou6 to copu^{sa}o asur to fiaotu^{sa}o ar a mainpeap fem.
 To bideap mar rin so ham caime bio asur co^oalta ar
 ga6 taoib, gan caoineap com^oai6 no moneap iomaga^olma to 80
 deanam ie apoile, no gur labair peap an tige i gcionn na ie
 rin, asur ip eao du^obairt—

“A pithie agus a sairceis úd. naé b'acamar agus nar
cleaéctamar sonuige ro, ir maié togeobta ó do éuaró asat
orainn, agus nar éur don sairceabac pómát ir an gcruic ro 85
pinn. Scaoilead tóinn anoir : agus mé féin. agus an t-oileán
ro, agus an éirí ro uile do beir ar do cumáct féin feara,
agus go scaitfead féin congham mo láimhe agus mo lainne
ar do fion ó ro amac”

“Dá mbeaḏ deimhin aḡam-pa aḡ rin,” aḡ mlaom-an-ḡo
loḡaḡ “do pḡaolḡrinn duit.”

“Cuirim-pe srian agus éirí agus aer i gcoir agus i
ríandígeacht oim go gcomhion[f]a[o] agus go gcomhallas
mé duit é” ar an muidir.

Seachtar Macaom-an-Iolair de iar rin, agus fiarpuigear 25
[A] ainm agus a ploidne de.

“Riote pío-appaetac agur gairceatoc gníomáctac nap
claoiteac i gcomhthrom eata nó comraic mé namh gonnige
túra dom-éangal. Agur fuairar geall clú ó móráin o
féarait an beata ar neart mo láimhe agur ar éruar mo 100
élaróim agur ar méito mo buille. Agur ip o'n oileán-pa
hainmnigheari mé, eadón Spuasac an Oileáin fárait a
goirteari tóim; agur ó do bí i gceineamhain tuit-pe mo
élaoréacó pé mo éularó féin, bioð agat ar pon do gairce
agur ioca do máit oim. Agur beauinte ingean Ríog na 105

upon him : and his people, upon seeing that, take to themselves the way of rout and headlong flight. Eagle-Boy brings the knight with him, bound in that fashion, to the presence of his wife and her company of women and handmaidens : he orders attendance of washing and bathing for himself, and the black horse to be rubbed down and fed at its own manger. Thus were they till the time of taking food and of sleeping on each side, without the gentleness of conversation or the interchange of discourse one with the other, till at the end of that time the man of the house spoke, and thus he said—

“O knight and champion yonder, that we have not seen and of whom we have had no experience till now, mayest thou get good since [the victory] has gone to thee over us, and not a warrior has put us in this state before thee. Let there be loosening from us now [let us be released] : and let myself, and the island and all this country be in thine own power henceforth, and I myself will spend the help of my hand and of my sword-blade for thy sake from this out.”

“Were I certain of that,” said Eagle-Boy, “I should release thee.”

“I set sun and moon and air as surety and guarantee on me that I will finish and accomplish it for thee,” said the knight.

Eagle-Boy then releases him and asks of him his name and clan.

“I am a very powerful knight and a doughty warrior that was never defeated in the balance of battle or of fight till thou didst bind me. And I got the guerdon of fame from many of the men of the world from the strength of my hand, and the rigour of my sword and the greatness of my blows. And it is from this island I am named : the Champion of the Desert Island is what I am called : and since it was fated for thee to defeat me with mine own trappings, let it be thine for the sake of thy valour and for requital of thy favours to me. And Beatuinde, daughter of the King of Little Greece, is

Spéige bige an bean úto ašam, ašur ip ap neart mo láimhe
 ašur ap méto mo buille tugar liom í. ašur ní fearaó a
 hašair ca háirto o'áirtoib an tomain móir i n-a bfuil rí féin
 nó an beašán bantpaóta úto i n-a farpaó. ašur ip iao rin
 mo rcéala ašat, ašur ip maít liom nító éigín toot' rcéalaib- 110
 ri o' fašáil anoir."

"Došeoóair beašán oe rin," ap Macaoimh-an-Iolair.
 "Riúipe óš ašur šairceaóac to muinntir an ríóš
 Artuir mic Iubair mic Ambroir mé" ap pé "ašur Miam
 Cinnfionn ingean ríóš na hInuia an bean úto toóí tú i m' 115
 foóair, noó to bair le neart mo láimhe ašur to óeart mo
 ólaróim to óriúr fomoraó fionnmáige ríor-apraótaó,
 eaóón óriúr mac Šairó mic Dolair, ó imlib Mara Toirrian.
 ašur ip eaó fáó mo óurair ap mair ašur ap móir-fairrige
 anoir, to loršairceaóó mna tugaó ap comairce mo óriur 120
 ašur mo óigearina, eaóón ingean na Šalabraig Uaithe bean
 Riúipe an Óuil: ašur ní fearaó mé to óeithe háirtoib an
 beaó ca hiaó nó imir nó oileán o'a otuš rí a hašairó.
 Šiúeaó tugar mo móirto naó bfillpinn šo bpaó nó šo
 mbear[f]ainn an bean rin liom nó bunaóar a rcéil šo Riš an 125
 Tomain: ašur ip maít liom to óongnaím-ra ašur to
 óuiriušat o' fašáil óuige rin."

"Oar mo óubair" ap an Šruašac "ip cara ašur ip
 compánaó óam-ra Riúipe an Óuil, ašur ip deimín liom naó
 toaóair ap óúl rcéite nó ólaróim miam ríúipe nó šairceaóac 130
 atá ionóomraic rir, ap fearaó a šairce ašur a šliocair ašur
 ap iomaó [a] ealaóna toilbóe opraioíbeaóta ašur a
 ríoguirbeaóta ap óeana."

"Ní bearf[f]airó rin uile šan fearaóint uaim-re é" ap
 Macaoimh-an-Iolair.

135

"Dobearpaó mo óongnaím ašur mo óuiriušat óuit" ap
 an Šruašac "šio toilig óam é: ašur ní hiomóa šo bfuil ó

yonder woman, and it is by the strength of my hand and the greatness of my blows I brought her with me, and her father does not know in which of the quarters of the great world she is, or yet her few attendants yonder beside her. And there you have my story, and I think it well to hear something of thy story now."

"Thou shalt learn a little of it," said Eagle-Boy. "A young knight and warrior of the people of King Arthur, son of Iubhar, son of Ambrose am I," said he, "and Niamh Fair-hair, daughter of the King of India, is yonder woman whom thou seest with me, whom I seized with the strength of my hand and the right of my sword from three truly powerful pirates of the White Plain, namely, the three sons of Garbh, son of Dolar, from the shores of the Torrian Sea. And this is the cause of my journey by sea and by the great ocean now, on the track of a woman that was taken from the protection of my chief and my lord, namely, the Girl of the Grey Palfrey, wife of the Knight of Music: and I know not of the four quarters of the world to what land or isle or island she set her face. However, I gave my oath that I should never return till I should bring that woman with me, or completeness of news of her, to the King of the World: and good I think thy help and thy assistance for that."

"By my conscience," said the champion, "the Knight of Music is a friend and partner of mine, and I am certain that never went knight or warrior at the back of shield or spear fit to fight with him from the excellence of his prowess and expertness, and the greatness of his occult knowledge of druidry and his uncanniness in general."

"All that will not keep him unseen from me," said Eagle-Boy.

"I will give thee my help and my assistance," said the Champion, "though it is sorrowful to me: and it is not many

éirgibáil gréine go fuineasó a fámaíl; agus ip fear tuarpar-
 tail do mipe, óip ip é éug an t-eacóub úto atá agat-ra óam.
 agus ní hiomda go bfuil ó éirgibáil gréine go fuineasó 140
 cuingip eacó ip fearpí 'nā í féin agus an fálaópac uaithe.
 agus í ap iomao ealaóna [1] noraóóeacó ip mó ip uamān é.
 óip ní bfuil o'n miolmóip mara gur an gcoipmíóitós cuip-
 feasg puóct í n-ap b' áil leip oul, nac tóéto ann."

"Maipasó" ap Macaoimh-an-Iolair "amāil a éug reipean 145
 an t-eacóub pin ouit agus an gac í tutaiparal uató féin,
 toóéipum-pí uaim féin anoip ouit iao; agus ní h-easó pin
 amān, acó na huile nío t'a mbeasó agam í n-a mbeasó to
 rpeip, bioó leat é."

Altuigear Spuasacó an Oileáin na tiotóacóte pin a puapí 150
 ó Macaoimh-an-Iolair: agus pio gabrao ag caoineap comáiró
 agus ag aighear iomagallma ó pin amacó píe céile, agus
 tusaó nuasó gacó bio agus pean gacó oighe óuó, gur
 meipció measóapóam iao; agus to teaprasó iomóaióe agus
 áip-to-leaba to Macaoimh-an-Iolair agus t'a mnaoi, agus to 155
 pampat puap agus ráóáile go maipin, agus í n-áip to annpin
 go óeann reacómaine, 'pan tís pin Spuasais an Oileáin, ag
 leigean a peíte agus ag cup a meipcióe oíob. agus ag
 téanam eolair an Oileáin fárais [agus] ag cup a gcomáin
 agus a gcapasó ap a céile. 1 gciann ná píe agus na 160
 haimpíe pin aoubairt Macaoimh-an-Iolair—

"A Spuasais an Oileáin" ap pé "ip oamāna meíte t'fear
 mo éurapí féin comnairó fáto don-bail to téanam; agus ip
 mío toam tpiall ap amup Carraige Duibe, agus lám to
 éabairt ap aigearpasó ap ngnóca."

165

"Ip oitís agus ip tócamlac tpiall agus tionpnam an
 turapí pin" ap Spuasacó an Oileáin "gion go nteacóiró go
 maí t'áon-óuine píomāc puam."

"Cá píor ouit-pe," ap Macaoimh-an-Iolair, "nac óam-ra

that are like him from the rising of the sun to its setting: and I am a hireling of his, for it is he who gave me yonder black steed thou hast, and not many is the pair of steeds, from the rising of the sun to its setting, better than it and the Grey Palfrey. And it is from the greatness of his skill in druidry that he is a yet greater terror, for there is not from the whale of the sea to the tiny gnat a form in which he wishes to go, that he does not go into."

"Well," said Eagle-Boy, "as he gave thee that black steed and the javelin in hire from himself, I give them to thee now from myself; and not that only, but, everything which may be in my possession in which thou mayest have a desire, let it be thine."

The Champion of the Island gives thanks for those gifts which he got from Eagle-Boy; and they took to the gentleness of conversation and the interchange of discourse thenceforth together, and the new of every food and the old of every drink was brought to them till they were drunken and festive: and there were prepared beds and a high couch for Eagle-Boy and for his wife, and they took sleep and ease till morning, and then regularly to the end of a fortnight, in that house of the Champion of the Island, laying aside their weariness and putting their depression from them, and in making acquaintance with the Desert Island, and in doing acts of favour and friendship one to the other. At the end of that space and time Eagle-Boy said—

"Champion of the Island," said he, "'tis a cause of weakness for a man with a journey such as mine to make a long stay in one spot; and it is time for me to go in quest of the Black Rock, and to set my hand to shortening our business."

"Painful and sad is the progress and undertaking of that journey," said the Champion of the Island, "though it has never gone well to anyone before thee."

"How knowest thou," said Eagle-Boy, "that it is not to

to deonuis Dia díogal uile agur aníoraínn ar Ríorpe an 170
 éuit?"

Agur do pinne an laoi—

[MACAOIMH-AN-IOLAIR]

Éiríḡ ruar ip véanam tḡuall
 A ḡruaḡaḡ u' ar ḡéill ḡac tḡeam ;
 leor u' ar meac-éommaró cian ;
 mīeḡo uuit tḡuall ip teacḡ leam.

175

[ḡRUAGAC AN OILEÁIN]

ní heaḡ an tḡuall ip uoilḡe úinn,
 acḡ uul u' fāḡail mūip na mbeann ;
 tairpe uuit, a macaomh mīn
 ní teapc do éur i n-a éeann.

180

[MACAOIMH-AN-IOLAIR]

'n-a élaoró rin riap ip roip
 ní ḡeobaḡ-ra ḡan tḡuall u'a fīor.
 nac uuitpeaḡ liom a lōp uile
 a ḡruaḡaḡ uuit ca fīor ?

[ḡRUAGAC AN OILEÁIN]

ná bioḡ aḡriap¹ acḡ ip ueapḡ uúinn
 naḡar fēapam riap ar cūl aḡim
 aon laoc u'a uuiḡraḡ plān
 Siubal Ríorpe an éuit ḡo rabaḡ marḡ.

185

[MACAOIMH-AN-IOLAIR]

bampeaḡ-ra, to éoil mīc ué
 a éeann u'a mēre peaḡ ḡac² ball,
 'San Capraḡ uub, cíḡ cḡuairó an céim.
 ḡeobaḡ péin i lōp m' aḡim.

190

[ḡRUAGAC AN OILEÁIN]

a laoiḡ ó ūun an halla ūeipḡ.
 do béarḡan ḡan éeilḡ mo éeann
 do éomall¹ a ḡeobḡa uuit ;
 fāp baḡḡal uuit neim a lann.

195

[MACAOIMH-AN-IOLAIR]

ar ḡráḡ himiḡ cope u' a luacḡ
 uul u'a raiḡin ní tuar ḡliacḡ.
 a ḡruaḡaḡ Oileáin na mbuaḡ
 Éiríḡ ruar ip véanam tḡuall.

200

¹ ní biam gur MS.

² ḡac ḡac MS.

me God has permitted to avenge evil and oppression upon the Knight of Music?"

And he made the song—

[EAGLE-BOY]

Rise up and let us make a journey, O Champion whom every host obeyed : enough of our long, weak delay ; it is time for thee to journey and come with me,

[THE CHAMPION OF THE ISLAND] *

It is not the journey that is hardest for us, but to go to find the wall of gables ; O gentle boy, a disgrace for thee, not small, is thy going against him.

[EAGLE-BOY]

In conquering him east and west, I will accept nothing but going to him. O Champion, how dost thou know that all his requital will not fall to my hand ?

[THE CHAMPION OF THE ISLAND]

Let there be no doubt, but we are certain that there is never one warrior standing behind arms to whom the journey of the Knight of Music to slay him would bring safety.

[EAGLE-BOY]

I will cut, with the will of the Son of God, his head from his neck beyond every member, in the Black Rock, though hard is the adventure, I will accept it by virtue of my arms.

* [THE CHAMPION OF THE ISLAND]

O warrior from the fort of the Red Hall, I will give my head without deceit to complete what thou mayest have accepted ; an increase of dangers for thee is the venom of his sword-blades.

[EAGLE-BOY]

For the love of generosity cease from mentioning him, to go to attack him is not a presage of strife. O Champion of the island of the virtues, rise and let us go.

VIII

A h-aicte na laoiúe rin do tiomnadar ceileasbaid o' a mnáib a sur o' a n-oream, a sur po gabadar a sceat i zcor, a sur gluaireadar rómpa go ngléire airm a sur iol-éabair 'n-a uatad a sur 'n-a n-aonarán go rángadar an currae réamháirte. A sur iar n-a roctain oib do eadar ann 5 a sur po gabar an bódna go biotuplam: a sur do éirig an fáirige 'n-a cozarab ceannáirba a sur n-a tonnaib tul-borba tinnearacá a sur 'n-a leibeannaib luaimneacá lán-corracá a sur 'n-a mochar mí-éillirde mór-anpáacá a sur 'n-a háirbéir allmupá iar-iongantai, 'n-a ceatáib a sur 10 n-a enoáb cuair-phiuca cioébraonnaacá a sur 'n-a gabáirib glóracá spinneall-áirba. Sur muid a sur sur meairig an fáile reairb-glár rruic-lionmair, a sur iomad na n-ilpiar n-éasramla n-iongantaac ár gac taob do corac a sur do úeiread an currae ár read tri lá go n-oirde 'ran 15 éirgeantar a sur 'ran anpórlann rin.

Iar rin áiradigear an gao i n-aice na néall poir-meallac, a sur írligear a glór a sur a gearán i n-aice na mara a sur na mór-fáirige; a sur o'éirig reit éuin éirbeareac cóim-leatán ár an áirbéir n-iongantai n-eochar-áirimig. A sur 20 dearear Macaom-an-iolair a sur Spuagac an Oileáin uatá go úeireac a sur doconnaric Spuagac an Oileáin mar fáimail innre, a sur innirear do Macaom-an-iolair é. A sur do reolrat an currae gan fíor gan áirigad do úrean oileáin nó go rángadar Dun na Carraige Duibe. 25

"Iar amlaib atá an carrae ro," ár an Spuagac. "Ní bfuil ac don trlige ruar innre, a sur ní éuilleann ac don duine i n-aoinfeac 'ran trlige rin: a sur atá o'a úaingne, oá mbeirir fir an doimain uile pá n-a bun, nac beag don duine amáin o'a gcongbáil i bfuir. A sur ata túr daingean 30

VIII

AT the end of that song they bestowed their leave on their wives and followers, and received their farewells in turn, and went on with choice of arms and manifold weapons alone and solitary till they reached the aforesaid canoe. And when they reached it they went into it, and took to the ocean very quickly: and the sea rose in its rough-headed troughs and in its sudden and rough urgent waves, and in its leaping, full-unstable strides, and in its mad, tempestuous roaring, and in its savage abyss, wonderful with fish, in its showers and in its wet-hollowed, shower-dewy ridges, and in its noisy, rough-gravelled bellowings, so that the rough-green, full-streamed salt sea swelled up and drove [them] wandering, and many of the different wonderful monsters [were] on every side at the prow and stern of the canoe for the length of three days with the night, in that necessity and oppression.

After that the wind rises to the region of the soft clouds, and its noise and its wailing sinks in the region of the sea and ocean: and there arose a calm, gentle, moderate, very expansive over the wonderful, noisy-margined sea. And Eagle-Boy and the Champion of the Island look straight away from them, and the Champion of the Island saw as it were an island and tells it to Eagle-Boy. And they sailed the canoe without knowledge or perception on the part of the people of the island till they reached the fort of the Black Rock.

"In this fashion is this rock," said the Champion. "There is but one door up into it, and not more than one person finds room at one time in that way: and such is its strength, that were the men of the whole world under its foundation, one person would be enough to keep them on this side. And there is a strong castle-tower that cannot be digged down,

oioctoélaíthe, cuanna, cloébhlaí, ceáchar-uilleannac cair-
leáin i mullaí na cairraige úto, agus san aet don doirar áro
i bparó ó láir agus ó lán-talmán air, agus ní céirí colann
daonna irteac ann aet pé móraíobh untair, aet Ríorpe an
Cíuil amháin: agus [a]deirto cáe supab le doiríoréac a céirí- 35
pion péin ann."

"Ní mipe rin," ar Macaomh-an-Iolair. "Ní raib do 'n
macparó to' a raib mipe don tuine do b' fearr clirteac
colla ioná mé péin; agus cá fíor nac pácpáinn irteac san
airiugáto do 'n mipe?" 40

"Ní pácpáir doiríoré," ar an Spuasac: "agus toá
nreaca, ir móir an loet ar rin san mo éiríug[áto]-ra do
beiré agus ann."

Glúairto mómpa iar rin san moéugáto nó go pángátoir
bun an cairleáin. Agus doiríoré Macaomh-an-Iolair aetóir 45
amuis uairé agus leigear 'n-a éiríoréibh gáibteaca glan-páca
tar air airé é, go páinigi n-aice an cairleáin; agus éirigear
do baoré-léim áro aeróda to' uplannaibh a íleas agus do
épannaibh a épaoréac sup éiríing ar doirar áro an
cairleáin. 50

Agus ir amláirí fuair Ríorpe an Cíuil, agus a ceann i
n-uet a mhná, eadón Inghine na Pálabraig Uairéne, agus é
péin 'n-a éiríoréim fuair agus fíor-étoalta, agus é airíca
éiríogte, agus an fearóan glan-airíto gúit-binn pé canaó an
ceóil ríicis [a]duibhamaí móimáin ar cláir pé n-a éaoré. 55
Iar n-a fearíoré do 'n ingin éiríca mar rin do éaoréibh a
gean gléamairéac gáiré í.

Dála Macaomh-an-Iolair, tarpaingear an cláiréam clair-
leatán éirí-óroa coilg-óiréac a bí aige ar a éruall tairce
agus ar a éiríog Dóóda, agus páiréar a gcompair éiríoré 60
agus a gceart-méadón cléib Ríorpe an Cíuil é; agus do
pinne goin galann agus aigeac foáilte fear-éaoré to,
agus baínear a ceann to' a éoláinn: agus an uair do páoil

elegant, smooth-stoned, four-cornered in the top of yonder rock, with but one lofty door far from the bare earth: and not a human body comes in there save with windlass-ropes, except only the Knight of Music: and everyone says that it is by druidry himself comes there."

"It is no worse for that," said Eagle-Boy. "There was not of the boys among which I was one better in dexterity of body than myself: and who knows that I may not go inside without the Knight's knowledge?"

"Assuredly thou wilt not go," said the Champion, "and if thou wert to go, great would be the flaw if thou hadst not my help with thee."

After that they advance unperceived, till they reached the bottom of the castle. And Eagle-Boy goes a while outside from it, and puts himself back again in his costly garments of good luck, till he came near the castle; and he rises with a wild leap, high and airy, on the staves of his spears and the handles of his javelins till he lighted on the lofty door of the castle.

And thus he found the Knight of Music, with his head in the breast of his wife, that is the Girl of the Grey Palfrey, and himself in the stupor of sleep and lasting slumber, armed and equipped: and the tuneful-voiced flute of pure silver for playing the peaceful music we have mentioned before on a table beside him. When the girl looked on him thus, a lovely, hearty laugh seized her.

As for Eagle-Boy, he draws the broad-grooved, golden-guarded, straight-bladed sword he had out of its protecting scabbard and its sheath of Bodhbh, and he thrusts it into the body of the heart, and the very middle of the breast, of the Knight of Music; and he made him a wounding of enemies and a destructive flesh-cutting punishment: and he cuts his

Šruaḡaḡ an Oileáin Macaoimh-an-Iolair do bheir ḡan anmain
 ar tóig, ir amlaíḡ doḡonnarḡ éuige ar amur an tópar 65
 áirḡ é, ḡur ceann Ríoirḡ an Ciuil iur i n-a láim. ḡur
 teilḡear mar ḡreapanta doḡum an Šruaḡaḡ amaḡ é, ḡur
 cuirḡear téaḡ amuig ar ceann an Šruaḡaḡ ḡur beirḡear
 irḡeaḡ é; ḡur ḡabḡar ḡáirḡeaḡar ḡur lúḡáir an ingean
 ré feicirḡ an ḡníoma rin ḡur an éomluatḡar do iurḡirḡib 70
 uirḡi: ḡur do iunne umail forḡaḡ ḡur forḡaḡḡe do na
 iurḡirḡib rin, ḡur ió fanatḡar tḡi lá ḡur teora hoirḡe 'ran
 tounaḡ rin, aḡ toḡaḡḡeáim biḡ ḡur leanna, ḡur aḡ leiḡean
 a rḡḡe ḡur aḡ cur meirḡniḡe na fairḡḡe tiorḡ.

Cioḡḡrḡḡe iur ḡaḡḡeáim na haimḡirḡ rin, aḡubairḡ 75
 Macaoimh-an-Iolair, ó do éurḡeat eḡiḡ ar a ḡcuarḡ rḡ buairḡ
 an tounaḡ rin Cairḡaḡe Duirḡe, ḡur imḡḡo tóib a rḡḡáil
 ḡur rilleaḡ o' fíor a mban ḡur a muinnḡirḡ.

"Ir fíor rin," ar Šruaḡaḡ an Oileáin, "ḡur doḡeum-
 ri mo bḡaḡar naḡ nḡearnaḡ cuairḡ ir rona ḡur ir réanaḡla 80
 ná do éuarḡ annḡo; ḡur naḡ tḡuḡaḡ iuaḡ forléim ir
 buaḡaḡla 'ná an forléim a tḡuḡar; ḡur tḡ bḡuarḡar a éeann
 ré n-a buain do Ríoirḡ an Ciuil ḡur tḡ mbeaḡ 'n-a tḡurḡaḡ,
 narḡ fupar a élaoi i n-iorgoil nó ḡairḡe; ḡur ḡo iuaḡ do
 bḡar a ḡaḡirḡ ḡur a ḡliocair ḡur tḡ ealaḡnaib tóilḡḡe 85
 tḡarḡḡeaḡḡa ḡo rnaḡaḡ ré fud an bḡairḡḡe ḡur ór a
 cionn. ḡur fór ḡurab iomḡa eḡiḡ ḡur cinéal a biar ḡo
 rḡbaḡ robḡónaḡ ḡur ḡo lúḡáirḡeaḡ ḡur a biar 'n-a ḡcairḡib
 tóleara tóingḡála aḡat-ra fearḡa i lor an tḡiḡ-ḡníoma rin
 do iunḡir. Óir do bí mór tóib tḡa bí i n-tḡaḡirḡ ḡur 90
 i n-tḡeámaḡ ḡur i mbḡurḡ bunarḡ aḡ an míleaḡ do tḡit
 leaḡ."

Iur rin aḡubairḡ Macaoimh-an-Iolair ḡur imḡḡo tóib tóin
 Cairḡaḡe Duirḡe tḡ rḡḡáil, ó do iunneaḡar a tḡurḡ ann.
 Do bí ingean na rḡalaḡrḡaḡ Uairḡne aḡ innḡin rḡeal ḡur 95
 ḡníoma ḡur cairḡeime Ríoirḡ an Ciuil tóib ḡonuige rin.

head from his body ; and when the Champion of the Island thought that Eagle-Boy was deprived of life altogether, thus he saw him, approaching the lofty door, having the head of the Knight of Music in his hand. And he casts it out to the Champion as a gift, and puts a cord out for the Champion and brings him inside : and joy and gladness seizes the girl at seeing that deed and the company of knights with her : and she did those knights the service of washing and bathing ; and they remained three days and three nights in that dwelling, consuming food and ale, and laying aside their weariness and putting from them the depression caused by the sea.

However, after spending that time Eagle-Boy said that since they had put an end to their visit for the conquest of that dwelling of the Black Rock, it was time for them to leave it and to return to their wives and their people.

“ That is true,” said the Champion of the Island, “ and I give my word that never was visit made, luckier or more prosperous than thy visit here : and that never was given a light leap more victorious than thou hast given : and if thou hadst found the head of the Knight of Music, to cut it off, and if he were awake, it would not be easy to conquer him in onslaught or prowess : and that it was by means of his skill and cleverness, and by his dark accomplishments of druidry that he used to swim all over the sea and above it. And further, there were many territories and nations that will be merry and high spirited and joyful, and that will henceforth be friends faithful and worthy for thee, for the sake of that good deed thou hast done. For there were many of them in slavery and sorrow and outright captivity to the soldier who has fallen by thee.”

Then Eagle-Boy said that it was time for them to leave the fort of the Black Rock, since they had finished their journey there. The Girl of the Grey Palfrey was telling the news and the feat and the triumph of the Knight of Music to

Agur do punne Macaomh-an-Iolair agur Sruagac an Oileáin
an laoi eatoréa—

[MACAOMH-AN-IOLAIR]

Éiríró, a Sruagais an Oileáin,
Ir bím go n-ó-méir pá 'n uún-ra ; 100
Fásbam é san áruir
San cáthar o' feara a tónta.

Bearam linn óg na ngeallam
mar leannán do mac luðair : 105
Mair an réan u'eir ar n-artar
Do 'n baip síl buó cubair.

Lion ar long do fearaib.
Cur do bheadaib an traoisail :
'Ta 'noir ar ar gcumar 110
Níó narb' fupar o' ar maorair.

[SRUAGAC AN OILEÁIN]

Ní mairte uúinn-ne a máoiréam :
Ní tuis don fear 'ran uómain
(Do páir Sruagac an Oileáin)
Foiléim ruairé ba rona. 115

Fao ó ceile an énuarac 115
Do beirte le nuacair uir
Bé na paléirais uairéne
Uime nioir luairéill mair.

Ir iomóa do luét ceannais
Leam meudair clor na réal-ra ; 120
Óuit-re, mácaomh-an-Iolair
Tuis Dia cinnead a uéanta.

[MACAOMH-AN-IOLAIR]

Buiré pur an scoimóia
Buairé óam san uoilge o'fásáil :
Tuitim éonnairé na carraige 125
O'eir sac curair do fásáil.

A h-aiéle na laoiré rin do punnreac éirig aélám doin-éir
Agur po éuirreac maoin agur móir-mairéara agur moighe
réo do an uunair 'ran gcuirac, agur do bí o'a lionmairé
nár éuirreac ann ; aét long luétmair lán-airébreac do bí ag 130
Riúiré an éuir pé haíair clora agur cánaéair do éógbáil,
Agur do éur ar muiníonn mara agur móir-fairrige éuiré,

them down till then. And Eagle-Boy and the Champion of the Island made the song between them.

[EAGLE-BOY]

Rouse ye, Champion of the Island, and let us be quite finished with this fort : let us leave it without habitation, without respect for the man of its stronghold.

Let us take with us the youth of the promises as a spouse for the son of Iubhar. Good the fortune after our journey, for the white hand it will be fitting.

Fill our boat with treasures, some of the fair things of the world : there is now in our power something that is not easy for our stewards.

[THE CHAMPION OF THE ISLAND]

Well may we relate it ; not a man in the world (said the Champion of the Island) gave a trivial light leap that was more fortunate.

Far asunder is the hoard thou givest with a spouse to her. Woman of the Grey Palfrey about it I jested not [?]. . . .

Many are there of the merchants who will think the hearing of this news delightful : to thee, Eagle-Boy, hath God given appointment to do it.

[EAGLE-BOY]

Thanks be to the Lord that I got victory without sorrow : to obtain the falling of the crafty one of the Rock after every warrior.

After that song they rose promptly and unanimously and put the wealth and valuables and selections of the jewels of the dwelling in the canoe, and so full was it that they did not fit in it ; but the Knight of Music had a capacious full-huge ship for raising tax and tribute, and for putting on the surface of the sea and the ocean for him, and they put their

agus po éirpreat a luét innte do na huile máitear agus
 móir-eatála t'a faib 'ran tóinad: agus po tosaib riat a
 reolta áille iolthatac[a] i mbáirib na scann scoimthíreac 135
 rearmáe páir-láirir riubail, agus po feol riat an fáirpse so
 fáirpings fíneartmair fíorarmáctac, agus an aithéir ion-
 sántac iarcac il-piartac, agus an boéna báir-geal beocon-
 nac boib-neartmair agus an páile rearb-élar rruic-líontac
 iarc-líonmair agus ní haitpurtair a n-eactra nó a noála 140
 so piangadar oirair álainn iomallblait an Oileáin Fárait.
 Agus túsrae leatad a taoibhe do 'n tréat geal éainmeac do
 'n luins, agus gláirio iaram ar amur tóinad agus deas-
 baile Spuasais an Oileáin ball a riabadar a mná agus a
 mbantala. Ua forpáoitac cáe pé éile tóib. Teora 145
 haimpíre mar rin tóib ag ol agus ag aithnear i bpariáit
 agus i bpoair a éile tóib, agus ag upáirioisgáit meannan
 agus móir-aiéanta.

Truallair iaram Macaom-an-Iolair agus Ingean na
 Falabhairis Uaithe, agus págbair ingean níos na hInia 150
 bpoair Spuasais an Oileáin, agus ní haitpurtair a
 n-imteacta so dtangadar [so] caoir Camlaioe agus
 tóinad an Halla Déir: agus tuirlingio ar fáitce an
 tóinad. Agus mar do éuar aithe forpa éainis an pi
 arcur, an Ríoiré Dub, agus Sir Balbuar agus an teaglac 155
 uile i scoinne agus scoimtháil na beag-buirne rin: agus
 toirbpear teora pós do Mácaom-an-Iolair, agus do móir-
 fáitigeadar póim Ingin na Falabhairis Uaithe. Fáctar an pí
 arcur rcéala a n-eactra agus a n-imteacta tóib ar don
 agus so ronnriatad do Mácaom-an-Iolair. Innipair rin do 160
 ó tús so deiréad agus rcéala na hingine tar gac níó, pá
 mar éualabar anuar so roide ro; agus a poğa do beic ag an pí
 arcur annrin a congáil aige féin mar mnaoi agus mar bain-
 ceile, nó a tabairt t'a poğa féin t'fearceile nó do biait iom-
 éubair aice, nó ceat do tabairt t'i filléad t'a tír féin arís 165

burden within it of all the wealth and great plunder which was in the dwelling: and they raised its beautiful, many-coloured sails on the tops of the straight, steadfast, very strong masts of journeying, and they sailed on the sea widely, very strongly, powerfully, and the wonderful abyss full of fishes and monsters, and the white-topped, living-waved, rough, mighty ocean, and the bitter-clear, full-streamed, fish-plentiful salt sea, and their adventures or their history is not related till they reached the beautiful, smooth-bordered shore of the Desert Island. And they gave the breadth of the ship's side to the white sandy beach, and they then go to the dwelling and fair stading of the Champion of the Island, the place where were their wives and their attendants. Right glad were they at seeing one another. Thus were they for a space of time, drinking and pleasuring near and beside each other, and rejoicing the mind and intellect.

Then Eagle-Boy and the Girl of the Grey Palfrey set out, and they leave the daughter of the King of India with the Champion of the Island, and their adventures are not related till they came to the Castle of Camelot and the dwelling of the Red Hall. And they alight on the lawn of the dwelling. And when they were recognised, King Arthur came, and the Black Knight, and Sir Galahad, and the whole household to meet and join that little company: and he gives three kisses to Eagle-Boy, and they greatly welcomed the Girl of the Grey Palfrey. King Arthur asks news of their adventure and their journey together, and especially of Eagle-Boy. He tells him that from beginning to end, and news of the girl above all, as you have heard above, down to this: and how King Arthur had now his choice to keep her by himself as wife and spouse, or to give her to her own choice of another man as would be convenient for him, or to give her leave to return again to her own land.

"Iṛ í mo roḡa-ra," 'bair an pí, "an bean do beir ḡam féin."

Beirtear irtead do 'n tóinad iar rin. Adt éana do rinne an pí banair buain-éioḡlaicṡeac pé hlingin na fálathraig Uaithe.

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IX

Iṛ ḡairid do fan Macaomh-an-Iolair an uair ṡus lám ar imṡeacṡ; ḡsur ḡabair an pí ḡsur Inḡean na fálathraig Uaithe t' a ṡoirmearc ḡo tóiceallac ḡsur ḡs fupáil com[h]aíde móirpe fair; ḡsur ó náir fáom-ran rin do ḡlacad, ḡan toul do ṡadall ḡsur do ṡairteal an domáin móir nó ḡo bpaḡad níó 5 éisgin t'a rcéala[ib] féin, bponnar an inḡean an fálṡrac Uaithe do mar ṡongnam doṡum an tujair rin. ḡsur buṡ máit an réad rin, óir buṡ éóimṡear ar muiṡ ḡsur ar ṡír í. ḡabair a ṡeac iaraíṡ ḡsur ní deapnaṡ oirpeam nó comnaíde leir ḡo páimig Oileán an fáraiḡ. ḡsur iar mbeir tpeall ann do ḡs 10 leigean a rcíṡe ḡsur ḡs comluadair pé n-a mnaoi ir í com-airle ar ar éinnreac eiréan ḡsur ḡruaḡac an Oileáin, t' imṡeacṡ 'n-a n-uacṡad ḡsur 'n-a n-aonairán ḡsur a ḡcuimḡir eac, óir ba hionann iolbuadṡa tóib aṡaon. ḡsur do éiom-naṡarceacṡ ḡsur ceileabracṡ ḡs a mnaib ḡsur ḡs a tpeaḡlac, 15 ḡsur no ḡabrac nómpa ar a ḡceart-aḡair ḡadṡa nóirpeac ḡs cuarpuḡad epioṡ, innreacṡ, ḡsur oileán ḡo cóimleacṡan t' féacain[ṡ] an bfuigṡoir nó an ḡcluimṡoir aon níó do rcéalaib cinéil bunairṡ Macaomh-an-Iolair.

I ḡcionn tpeall[a] iar rin, ḡsur iar ḡcuarpuḡad uir-móir 20 an domáin tóib, ṡápla epioṡ ḡsur cinéal fairring fáruigṡe, maighear ḡsur macáirpe fáruigṡe éuṡa, ḡsur biṡealair t'a éuarpuḡad ḡsur t'a fiubal iar rin ar a ḡceart-aḡairṡ ḡan

“This is my choice,” said the king, “that the woman should be with myself.”

Then they are brought into the dwelling. But the king made a wedding, with lasting largesses, with the Girl of the Grey Palfrey.

IX

EAGLE-BOY had stayed a short while, when he set about departing: and the king and the Girl of the Grey Palfrey take to hindering him diligently and commanding a longer stay from him; and since he did not consent thereto (not to go to visit and to journey the great world till he should find something of his own story) the girl presents to him the Grey Palfrey as a help for that journey. And that was a valuable present, for it was equally good on sea and on land. Then he takes his leave, and no stop or stay was made by him till he reached the Island of the Waste. And after being a while there laying aside his weariness and accompanying with his wife, this is the counsel on which they (he and the Champion of the Island) resolved—to go alone and solitary with their pair of horses, for manifold virtues were theirs alike together. And they took leave and farewell of their wives and their household, and went straight before them seeking lands, isles, and islands, far and wide, to see if they would find or hear anything of the news of the family of Eagle-Boy.

A while after that, and after they had searched a great part of the world, they came to a territory and race broad and laid waste, a field and plain laid waste, and they were wandering through it and a-walking it thereafter, straight forward, without seeing a person or a dwelling, a flock or cattle

faicfin daoine nó aicpeibe, ealba nó áinneire ar bí, go
 fuinneadh agus go fearcair. Supas annsin do éualadar gol 25
 áit éagsaíneadh agus éigme[ad] fada fíor-éirísh ban, go
 noubairt Macaomh-an-Iolair sup éirísh dóibí tuisle 'fíor ádhair
 gola na mbán, agus go mbad fíor go bfuigíoir péala na
 tíre sin uatha. Títo iad sin agus fuairadar iad ban 'n-a
 fuíde ann, agus iad deas-íad mairí fíth, agus iad as gol 30
 go bocht truaídháda ór a gcionn. Agus beannuigear an
 mairíthas do na hingeanáib agus fuairígear Macaomh-an-
 Iolair péala díob agus ádhair a ngola go háiríde, agus fíor
 na tíre sin i n-a tóiríthas féin. Ba hiongnadh ádhair-móir
 agus ba máchnamh meánman leir na mairí an mairíthas do 35
 beir i n-a n-ádhair féin agus i n-ádhair na tíre agus
 ádhair a n-gola mairí sin. Do labair an bean ba ríne díob
 agus ádhair—

“Saoilim-re nach do 'n píosáid-rá rí-ré, a mairíthas
 anáitíth, an uair atáidí cóm ádhairíad agus sin ionann- 40
 ne féin agus i n-ádhair ar ngola.”

“Ir mairíthas coisríde rínn gan ádhair,” ar Macaomh-
 an-Iolair, “agus ir mairí linn péala o' fíth uair-ré.”

“Mairíth,” ‘ba an ingean, “ir i ro an Scíth cloídhíth,
 agus ir ingean do rí na Scíth mairí, agus ir ingean dóm-rá 45
 an cáilín ro i m' fíth; agus rí na Scíth a hárí: agus ro
 mairíth é pé mac [a] ádhair agus a mádhair féin i bfeith agus
 i bfeith. Agus atá píosáid na Scíth ádhair féin agus as
 a éilínn ó sin i leir. Agus ir ádhair ádhair mairí an uair sin
 do mairíth m' fearí dhíth, agus mé tódhíth tódhíth, agus 50
 gan do éilínn ádhair ádhair an ingean ro. Agus do éilínn pé mé
 i gcóiríth agus i gcóiríth i tóiríth cómádhairíth cloídhíth go
 bfeithíth ádhair an tóiríthíth do bí ádhair, ar eadh dád mbad
 ingean do díth ádhair ar n-ionnairíth ar píosáid na Scíth go
 huile, agus dád mbad mac tódhairíth a éilínn éilínn 55
 fíthíthíth, ionnairíth nach gclíthíth ar n-eadhíth ó sin ádhair.

at all, till sunset and evening. And then they heard high lamenting, weeping, and a long, truly sad outcry of women, so that Eagle-Boy said that it was right for them to go to find the cause of the women's crying, and possibly they would find information about that land from them. They come after that, and found a pair of women sitting there, and a pair of heroes dead below them, and they weeping sadly and wretchedly above them. The horsemen salute the ladies, and Eagle-Boy asks news of them and the cause of their weeping especially, and knowledge of that land in which they themselves had chanced to come. To the women it was a great wonder and a surprise of mind that the horsemen should be ignorant of themselves, and ignorant of the land and of the cause of their weeping thus. The elder woman spoke and said—

“I think that ye are not of this kingdom, O unknown horsemen, since ye are so ignorant as that, of ourselves and of the cause of our weeping.”

“Foreign horsemen we are assuredly,” said Eagle-Boy, “and we would like to get information from you.”

“Truly,” said the lady, “this is golden-jewelled Scythia, and I am daughter to the King of Scythia, and this girl with me is my daughter: and the King of Sorcha was her father: and he was slain by the son of his own father and mother in treachery and kin-slaughter. And himself has the kingdom of Sorcha, and his children, from that onwards. And thus it chanced with me then, when my husband was killed; I was with child, and had no children save this daughter. And he put me in fetter and manacle in a very strong tower of masonry, till he should know what my unborn child would be, on this condition; if it were a daughter I should have, to banish us altogether from the kingdom of Sorcha, and if it were a son I should bear, to put him to death in my presence, in order that he should not hear report of us from that out.

“ Ácét atá níos éana, rugar-ra sein máireac mìn álainn mic ; agus iar n-a beic tamall i m’ fíadnairé mar rin, pul to rugadar na cóiméaduithe orm, táimis an acuill uaral t’a ngoircear an t-íolar éugam ar néallais eadairbhuairéacá an 60 aear agus ar fíuic na fíormaiminte ar foctluamain, nó gur éirpíng ar an doirar áir to bí ar an tír rin, ball a rabar-ra ; agus fuadairgear an naoréan i n-a éiréad leir iar n-a éangal dam-ra i mbeiréad líne mbig, ór cionn na fairrige go ndeacá ar sunn mo fíurc agus mo rabairc uaim : go 65 nac fíor tuinn a díol nó oiréad ó rin i leic. Ácét go meairaim munar éiric ré ’ran bfairrige guric an t-íolar i n-áit éigin é.

“ Ácét éana, iar tteacá to ’n níg agus t’a luic cóiméadta éugam, mar nac bfuairadar an leand agus nó ionnam, to féanar nac rabar corraic, agus iar bfaigil baogail báir trío 70 rin, to leigeadar amac mé agus to hionnarbaic mé féin agus m’ ingean ar an tír rin agus ní féidir linn leic nó trían a tairra to inir agus to áirgar dúinn to inniric nó to fairneir toir-re. Ácét bíreamar ar an iomluadál rin as iarraic deiric ó tic go tic agus ó tír go tír go rángamar dúnaic agus deag- 75 áirar m’ áirar-ra ’r an gicic-re i n-a bfuilic-re : agus atá-maoró aige ó rin i leic. agus to bí to méad móimá-ra i ndiaic m’ fíur póirca agus m’ áiric-mic nar faomar feiric fé fearic nó fé leannán ó rin i leic.

“ Dála níog na Soric iomorro, eadón an fear rin to 80 sunne an fearl, to éuala ó luic máo-rúin éigin gur rugar-ra mac, agus gur éir Ríoiré na Comairle agus mire t’a oileamain agus t’a learrugáic to’n tír-re i lúic m’ áirar é, agus go mbac díog go tiorcaic t’eiréan agus to m’ áirar-re féin báir m’ fíur póirca féin agus áirar mo éloinne to 85 éirpíngáic aar féin agus ar a éloinn uair éigin. agus to áiric an breacnuigic rin agus an tiorc-rmuainte to sunne fé táimis t’a fluaic móir agus foiréar to éionól agus to éiomprugáic agus tteacá to’n tír-re ; agus to éiric fé tteacá

“However, I brought forth a beautiful, soft, lovely boy-child, and after he was with me a while like that, before the guards took hold on me, there came the noble *aquila*, which is called the eagle, to me, out of the lofty clouds of the air and out of the expanse of the firmament in hovering flight, till he descended at the lofty door that there was to that tower, just where I was ; and he carries off with him in his claws the babe, after I had wrapped him in clothes of fine linen, over the sea till he went beyond the limits of my view and eyesight from me : so that his end and his fate are unknown to me from that out. Save that I think unless he fell into the sea that the eagle devoured him somewhere.

“However, when the king and his attendants came to me, as they did not find with me the child born or unborn, I denied that I was not with child, and (after I ran a risk of death through that) they let me out, and I and my daughter were banished from that land, and it is impossible for us to tell or reveal to you the half or third of what misery and distress befel us. But we were in that wandering, asking alms from house to house and from land to land, till we reached the dwelling and palace of my father in this land in which ye are : and we are with him from that out. And from the greatness of my sorrow after my husband and my only son I have not consented to sleep with husband or lover from that out.

“Now as for the King of Sorcha, the man who wrought the treachery, he heard from some malicious folk that I had borne a son, and that the Knight of Counsel and I had put him out to nurture and educate in this country by my father’s craft, and that assuredly he and my father would be able to requite the death of my husband and of the father of my children on himself and his children some time. And on account of that opinion and the evil thought he conceived, he came to collect and assemble his great host and multitudes,

cum m' ačara-ra aš iarratō air mipe ašur an mac rin ašur 90
 an ingean-ra do čabairt dō nō so utiubratō an tīr-re fā
 šoin šait ašur claitōm ašur so utiubratō āi feinritō ašur
 fear-ōglac innte. Ašur do bi preasra m' ačara air annrin,
 nārb' ainhrioraige nī na Sorča fēin 'ran mac rin nō é fēin
 má rušatō é; ašur čairir rin an mēatō do bi aige, eačōn mipe 95
 ašur m' ingean, nac utiubratō dō-pan rinn: ašur so mbatō
 fearir leir so mbatō an mac rin fōr aige, ašur dā mbatō
 nac utiubratō dō-pan tar čionn tīpe nō talmain é.

"Iar n-a člor rin do nīš na Sorča fōšnar cat ar
 m' ačair-re, ašur nī čuš pé čairde dō pé čruinnušatō a muinn- 100
 tīpe nō a tīpe čuige, ašur mar nac bfuair čuš šairin
 čruinnigče t'a tīr fēin; ašur iar mbeit čruinn ar šac
 taoib dōib do pinne pé forlongšort pé hučt an trluaiš
 mōir rin. Ašur ataito pé reačtmain, učt pé hučt ašur
 ašaitō ar ašaitō ašur tpoitō, ašur tačar šac lā eatortā, ašur 105
 laoič iar n-a leatratō ašur curaitōe iar n-a šenāim-šearratō
 uatā araon. Ašur ir i mbārac atā lā an mōr-čatā
 eatortā: ašur ir iat ro mo diar vearbāčair, eačōn clann
 čručac čaom-ālaimn an nioš, atā annro fūm, iar n-a marbatō
 i tpoitō ašur i ttačar an laoi inoiu: ašur ir iat rin ar 110
 ntpoič-rcēala fēin ašuib-re; ašur dā mbéitir nīō ba fearir
 ašaimn do beirmir taoib-ri iat, a marčluaiš anaitnito ūō.
 Ašur ir mat linn nīō éigin do buprcēalaib-re fēin t' fāšail
 anoir."

"Nī bfuil do rcēalaib ašaimn," ar Macaom-an-Iolair, 115
 "ačt šur marčluaiš coigepīce rinn fēin, atā aš iarratō
 tuillim ašur tuarpartail. Ašur dā tčušatō t' ačair-re
 tuarpartail dūinn, nō dā tčogratō pé ar bfarčušatō, so
 šcuvečāmaoir leir."

Šabar šairvečar āčbal-mōr an ingean tpio rin, ašur 120
 ačubairt so bfuigtoir a mbreit fēin ō n-a hačair; ašur
 nioib fāta dōib mar rin an uair do čonnacatō lučt iomčair

and to come to this land ; and he sent messengers to my father demanding that I and the boy and this my daughter should be given him, or else that he would put this land under the wounding of spear and sword, and would inflict slaughter of champions and warriors upon it. And the answer of my father to him then was that the King of Sorchá himself was not more ignorant than himself about that boy, whether he had been born ; and beside that, as for those whom he had (myself and my daughter) that he would not deliver us up to him : and that he would rather have had that son still with him, and if he had, that he would not give him in exchange for a land or a country.

“ When the King of Sorchá heard that, he declares war on my father, and gave him no respite to collect his people or his subjects to him, and when he did not receive it he issued a proclamation for assembly to his own land ; and when they were complete from every side, he made a camp in front of that great host. And they are the space of a week, front to front and face to face, and every day there is battle and fighting between them and heroes beaten and warriors hacked in the bones by them together. And to-morrow is the day of the great battle between them : and these are my two brothers, the shapely, fair-beautiful children of the king who are here under me, slain in the battle and fighting of to-day : and there ye have our evil tidings ; and had we aught better, we would relate you them, O unknown horsemen yonder. And we wish to receive something of your own own tidings now.”

“ No tidings have we,” said Eagle-Boy, “ save that we ourselves are foreign horsemen, a-seeking pay and wages. And if thy father would give us wages, or if he should desire to hire us, we would help him.”

Great joy seized the lady thereupon, and she said that they would obtain their own terms from her father ; and they were not long thus when they saw the people

na gceopp éúda, agus rugaodar leo go tóinad agus go deas-
áirar níos na Seictia iad, agus táinig an ní agus beagán
marcfluaig ar an bporlongphort do cup órtuigíte ar fáil 125
agus onórúad na gceopp rin a cloinne go d'eir an móir-éada,
go bfioppad cia d'a raed a buaid nó a diombuaid.

Dála Macaoimh-an-Iolair agus Sruasais an Oileáin, ro
gabrat ag aighear iomagallda eatorra féin, go noubairt
Macaoimh-an-Iolair gur an Sruasac—

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“Altuisim féin anoir pé hárto-nis Neime agus Naomh-
éalman agus pé Cuimrigíteoir na Cpuinne Ceatarra go bfuil
páirt d'fior mo ftoinnnte agus bunad cinéil m'ádaia féin
anoir agam: agus go n-aicnisim suab mé féin an naoibean
beas úto do rug an tiolar i n-a érobaib leir, agus suab i 135
an Tmionóto éogda éré-íearanais ro-m-cuir go 'n nis
Airtur mé, agus suab ó 'n iolar úto a goirtear ‘Macaoimh-
an-Iolair’ díom: agus fós suab i rúto mo mádaia agus
suab é m'ádaia do tuir 'ran breilluigad: agus ir maic an
féan agus an rolaó ar a tóangamar do 'n tír-re,” ar pé, 140
“óir a fuairar fíor m'ádaia agus mo mádaia innce. Agus
cuirfeam an caé móir úto i mbárad [i] noioigait m'ádaia, óir
ní fearfa[1]ó le neart ar láime ardon.”

“Ir maic an féan go deimhin ar ar éirgír amad” ar
Sruasac an Oileáin, “agus biaó tú i d'nis ar an tSora 145
i mbárad gan contaðairt, iar n-oirleac agus iar n-átcumad
[t] earcaiaó.”

Agus do rinne an laoi mar leanaí—

Doibinn ar otoioc do 'n tír-re
ní háódar reire ar otiar;
Cuirfeam caé ann gan éairte,
ir biaó ar náimte ar ar gumar.

150

Ir doibinn liom-ra a breicrint
tar éir m'arair ir m'aróig,
mo mádaia reac sac injean,
d'a sruaid tibreac, ní ró-náir.

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who were to bear away the bodies coming to them, and they took them to the dwelling and the palace of the King of Scythia, and the king and a few horsemen came from the camp, to give an order for the watching and respecting of those bodies of his children till after the great battle, so that he should know to whom should fall its victory or its failure.

As for Eagle-Boy and the Champion of the Island, they took to interchange converse between themselves, and Eagle-Boy said to the Champion—

“Now I thank the High-King of Heaven and of the Sacred Land, and the Measurer of the Four-fold Universe, that I now have a share of the knowledge of my name and the origin of my father: and that I recognise that I myself am that little infant which the eagle took in his claws with him, and that it was the Exalted Trinity of Three Persons that sent me to King Arthur, and that it was from that eagle I am called ‘Eagle-Boy’: further that yonder is my mother, and that it was my father who fell in that treachery: and good is the luck and profit on which we have come to this land,” said he, “for I have got knowledge of my father and my mother in it. And I shall set that great battle to-morrow in revenge for my father, for he will not stand against the strength of our hand together.”

“Good is the luck indeed whereto thou hast attained,” said the Champion of the Island, “and thou shalt be King of Sorcha to-morrow, without doubt, after destroying and confounding thy enemies.”

And he made the song as follows—

Pleasant our voyage to this land, no cause for weariness in our journey: I will set the battle there without delay, and our enemies will be in our power.

Pleasant to me to see them after my labour and my distress, my mother beyond every lady, flowing on her cheek, it is no great shame.

mo déirbhíur, maré a éascor,
mo éion feácaint a bán-ślac;
mo fean-ádaí, cúir aighnín,
beiré na éadurcaim i mbárac.

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Oc a śmuasais an oileáin
mo toibéim maím ní máoúim;
Da maib an cat ar ar gcumar
mo tuiar ann ba haoibinn.

X

A n-aicte na laoiré rin do pinneadair go díreac ar an
túnao. asur sur mór doilgear an ríos, fáiltigear póim an
marcefluaś anaiénio, mar do innir an ingean uó ioimhe rin
sur marcefluaś tuillim asur tuaparail iao. Do géal an
rí a mbreir féin uóir do éionn teacé leir do cup an éaca i 5
n-áśaio ríos na Sopcá iar n-a mbárac asur do ceanglaó an
connraó rin eatorpca asur tusaóar cáirde ann o'n
otuarparal go bfioppaioir cia le raáo buaio an éaca asur
go bfeiciró a bfeiróim féin 'ran gcaé.

Do éat riao ppoinn asur tomaltar iaram an oiróce rin, 10
asur éirgao go moé ar n-a mbárac asur ceanglaio a gcuirp
i n-a gcaic-éirdeao cáca asur comlainn asur i n-a n-eapraó
tropa asur taóair, asur ghuairio i gcuirdeaca an ríos ar
amar an éaca asur an forlongpúir.

Do heasraó asur do horpúigear an cat eatorpca go 15
caóaró, asur do éuair i laóair a n-iombuailte asur i
n-ionaoaib coméopmaile an comlainn, asur tusaat fpara
fip-neimneaca fíor-braonaaca asur deabca óiana óapacac[a]
toi-eatorána o'a n-apmaib oioobraicte oiaioile, asur tusaat
áśaio ar áśaio asur uét pé huét annrin, asur no śabrat as 20
oirleac asur as aócumao, as leao[baó] asur as leaoiaó a
éile gan coigilt surb iomóa iolapóa annrin—eaoón laoiré as
a leaoiaó, asur cupaioe ar n-a gcnim-śeapraó, asur milio

My sister, good her appearance, my delight is looking on her white hand : my grandfather, a motive for cheerfulness, will be in friendliness to-morrow.

O Champion of the Island, I never boast of my disgrace : were the battle in our power, my journey hither would be pleasant.

X

AT the end of that song they made straight for the dwelling, and though great was the sorrow of the king, he welcomed the unknown horsemen, as the lady had told him before that they were horsemen for hire and wages. The king promised them their own terms for coming with him to set the battle against the King of Sorchá on the morrow, and that contract was settled between them, and they gave a delay for the wages till they should know with whom should be the victory of the battle, and till he should see the service they themselves rendered in the battle.

Then that night they consumed a meal and provision, and they rise early in the morning, and bind their bodies in their harness of battle and fighting, and in their equipment of warfare and combat, and go with the king to the battle and the camp.

The battle was set in order and arranged between them strongly (?),¹ and they went towards their mutual beating, and the places of perfect evenness of conflict, and gave truly venomous, truly dropping showers, and long, wild, irresistible acts of strife with their shooting-arms at one another, and then they gave face to face and front to front, and took to destroying and confounding, beating and smiting one another without sparing, so that they were many and numerous—that is warriors beaten, fighters with mangled bones, soldiers greatly

¹ See *сагаида* in Vocabulary.

as a móir-éaracá, asur ósa o'a noíoláitmuḡaḡ. Ua
 hionḡa an cuip as cluimioḡaḡ asur beoil as blarcarḡaḡ, 25
 buinn as bānuḡaḡ asur rúile as riabḡaḡ. Oo bí oo éruime
 asur o'arḡbeile an mārḡḡa eatorḡa sur beas naḡ rḡámao-
 ír na cuip ar na rruíḡlinnḡib foḡa flannruaíḡe oo bí i ngle-
 annḡaib asur i n-uíḡrḡib na máḡa.

Mar oo éonḡaḡ Macaoim-an-Iolair asur Surasḡaḡ an 30
 Oileán rlaíḡe asur rluasḡmārḡaḡ ar munnḡir ríḡḡ na
 Scitía reacḡnóim an éaḡa, oo loinneas asur oo luatḡearḡaḡ
 ḡo móir íaḡ asur éuḡrat amār ar an ḡeḡo caḡa i n-a rlaíḡ rí
 na Sorḡa. Uoḡar asur beartuḡear, carar asur cruatḡ-
 éroḡear Macaoim-an-Iolair an reamār-ḡaḡ ceann-éruaḡ oo 35
 bí i n-a láim asur ceartuḡear asur cuḡéromasḡear i lár
 uḡḡa asur urḡruinne ríḡḡ na Sorḡa é, sur éur faḡ láime
 laoiḡ oo éionn na rleḡḡe tar rlaḡaib a ḡroma amac rlar.
 Scannruḡear asur reaoilear an eḡo caḡa oo bí 'n-a éimḡeall:
 asur oíḡeannar Macaoim-an-Iolair an rí i bḡaḡnaire a 40
 munnḡirpe péim asur máíḡear asur móir-bḡurear an caḡ ar
 éionn an ríḡḡ asur ar a munnḡir.

Iar oḡuiteam an ríḡḡ péim mar rin rḡḡar Macaoim-an-
 Iolair corc oo mārḡaḡ an trluasḡ, asur ruḡálar bḡaḡḡe oo
 ḡéanam oo máḡib na rluasḡ rin na Sorḡa: asur oo rinneas 45
 amílaoḡ rin leo. Asur oo ḡaḡaḡ móirḡeirear mac ríḡḡ na
 Sorḡa leo asur tuḡaḡ [i] ḡcuibḡeac asur i ḡceangal oo
 Macaoim-an-Iolair íaḡ, asur oo éruinnḡḡḡear na rluasḡ rin
 na Scitía ḡo mbuaḡ-éoreairḡ asur eḡm-maoiḡḡe i oḡimḡeall
 an ríḡḡ asur Macaoim-an-Iolair, asur ḡaḡ ar ḡaḡaḡar oo 50
 máḡib na Sorḡa leo i láim. Asur iar ḡcui eḡíḡe ḡoíḡ ar
 an ḡeaḡ mar rin, iarḡar Macaoim-an-Iolair a éuamartal ar an
 ríḡḡ.

Ro rlaíḡ an rí fur "Ní bḡuil bḡeíḡ oḡ mḡeḡ a bḡeairar
 orm-ra asur inḡim asam naḡ buḡ leat i, maíle ré mo éoil 55
 maíḡ."

mutilated and youths utterly destroyed. Many bodies were there . . . and mouths smacking the lips, soles whitening, and eyes turning ghastly. From the weight and immensity of the slaughter between them the bodies were almost swimming in the river-pools of gore-red blood that were in the valleys and the hollows of the plain.

When Eagle-Boy and the Champion of the Island saw the slaughtering host-slaying on the people of the King of Scythia throughout the battle, they flamed up and were greatly enraged, and went for the ring of warriors where was the King of Sorcha. Eagle-Boy brandishes and wields, twists and roughly shakes the hard-headed thick javelin that was in his hand, and he directs and adjusts it straight in the middle of the breast and very middle of the King of Sorcha, so that he put the length of a warrior's arm of the head of the spear out through the spinal ridges of his back. The ring of warriors that was round him scatters and separates; and Eagle-Boy beheads the king in front of his own people, and defeats and routs the children of the king and his people.

After the king himself fell thus, Eagle-Boy commands cessation of the slaughtering of the host, and orders hostages to be made of the nobles of those hosts of Sorcha: and it was so done by them. And seven sons of the King of Sorcha were taken by them, and they were brought in fetter and manacle to Eagle-Boy, and those hosts of Scythia collected with triumph in victory and mutual joy around the king and Eagle-Boy, and each one whom they had captured of the nobles of Sorcha in their hand. And after they had put an end to the battle thus, Eagle-Boy asks for his wages of the king.

Said the king to him, "There are no terms, however great, that thou shalt impose on me and the daughter I have that will not be thine, with my good will."

“Ih leor liom-ra rin uait,” ar Macaomh-an-Iolair, “asur atá réal beas eile asam pé n-a innpint tuit, a níg asur a ród-áir,” ar pé. “Óir ih mire an mac úto do hiarraó ort-ra ó éianab, asur ih mé do nús an t-iolar leir i n-a érobaib 60 ó to’ ingin-pe, asur ih é an pí úto na Soréa noé do tuit liom do mairb m’ áir i bfeill, asur ih as an níg Artur do hoilead mé sonuise ro.”

Cioútráét jo innir [a] eacétra asur imteacéta ó éur so veiread do ’n níg asur to’a ingin asur do mairb na cride ó 65 rin amac. Iar n-a élor rin do éac i scoitcéann, asur iar mbreit na haithe pínnuige air, ih [r]uail nac bfuairadar bair do ’n lútgáir, asur ih beas nár plúcadar do rógaib é; asur ba mó ró éac lútgáir an níos noime.

Do iarradar annsin ar an móirfeirear mac rin an níg do 70 mairb i n-toigail an úroicégníomá do pinne a n-áir.

“Ní déanad,” ar Macaomh-an-Iolair, “óir ní maib cuio nó comairle as an scloinn do ’n bfeill do pinne a n-áir, asur do tuit pé péin i n-a úroicé-gníom.”

Asur ba lútgáiread an élan trío rin, asur tugad na 75 mairte asur mór-uairle an trluais éua do láir, asur fupálar Macaomh-an-Iolair reaoilead do ’n méto a bí ceangailte do na pluaigib rin na Soréa. Asur iarradar annsin an níos ar gára do déanam ortá péin, asur so mbeoir ró n-a breit péin ó rin amac ar fead a raoigail. Gabar 80 Macaomh-an-Iolair rin do lámh, asur tigto uile iar rin so tóinad asur so deag-áir níos na Scitá asur Macaomh-an-Iolair asur Spuagad an Oileáin i n-aoim-feacé nua. Tug cuise an beagán do bí aise to’ fuigeall an balraim do bain do éloinn gáirb mic Dolair, asur do cuir i sceacétaib asur 85 i gcnéaduib éloinne níos na Scitá í, gur éirigeadar so pleamain pláin-épacéta do cumacétaib Dé asur na hioct-pláinte rin.

“I think that enough from thee,” said Eagle-Boy, “and I have another little story to tell thee, O king and grandfather,” said he. “For I am that boy who was asked of thee a while ago, and it is I whom the eagle took with him in his claws from thy daughter, and it is yonder King of Sorchá who fell by me, that slew my father treacherously, and it is with King Arthur I have been brought up till now.”

However, he told his adventures and progress from beginning to end to the king and to his daughter and to the nobles of the country thenceforth. When they heard all that in general, and had passed true recognition upon him, they all but died of joy, and they almost smothered him with kisses; and among all, greatest was the joy of the king over him.

Then they asked that those seven sons of the king should be slain in vengeance for the crime that their father did.

“Not so,” said Eagle-Boy, “for the children had no share or counsel in the treachery their father wrought, and he himself has fallen in his wickedness.”

And the children were joyful thereat, and the chiefs and nobles of the host were brought to their presence, and Eagle-Boy commands all that were bound of those hosts of Sorchá to be loosened. And the children of the king ask for favour to be done them, and that they would be subject to him from that out all their life. Eagle-Boy undertakes that, and they all come after that to the dwelling and palace of the King of Scythia, and Eagle-Boy and the Champion of the Island together with them. He took the little he had of the leavings of the balsam he had seized from the children of Garbh son of Dolar, and put it in the wounds and hurts of the children of the King of Scythia, so that they rose smooth and with wounds fully healed by the powers of God and that balsam-healing.

CIOÐTRÁÉT DO CÓNIMÓRAD FLEAD AGUR RÉARCA RÉ NÍŠ NA
 SCÉITIA RÉ LÚTŠAIR ŠAC NEITE O' A NDUÐRAMARI AGUR TRÉ 90
 AITHEODAD A ÉLOINNE. I ŠCIONN ÁDAR O'A ÉIR RIN, IR I
 COMAIRLE AR AR ÉINN MACAOMH-AN-IOLAIR, A MÁTAR AGUR
 A ÐEIRBÞIUR AGUR ŠAC AR MÁIR DO FLUAŠAIB NA ŠOPÉA,
 AGUR CLANN AN NÍOŠ DO LEIGEAN POIME DO 'N TŠOPÉA; AGUR É
 RÉIN AGUR ŠPUAŠAC AN OILEÁIN DO FILLÉAD AR ÉIONN INŠINE 95
 NÍOŠ NA HINTIA AGUR A LUINGE ŠO HÓILEÁN AN FÁRAIŠ. AGUR
 ŠADAR A ŠCEAD UILE AS AN NÍŠ AGUR AS MAITIB NA SCÉITIA,
 AGUR NÍ HAITÞURTEAR A N-IMTEADÉTA NÓ ŠO MÁNGADAR OILEÁN AN
 FÁRAIŠ. AGUR IAR LEIGEAN A RCÉITE ANN OÐIB, CUPEAR
 MACAOMH-AN-IOLAIR AN LONG RIN DO BÍ AS RÍDRIE AN ÉIUIL AGUR 100
 POINN O'A MAIB INNTE RÉ ŠPUAŠAC AN OILEÁIN AGUR LE HINGIN
 NÍOŠ NA HINTIA POIME ŠO CRÍOČAIB NA ŠOPÉA: AGUR ŠADAR RÉIN
 A ÉEAD AS MAITIB OILEÁIN AN FÁRAIŠ, AGUR NÍ FOR NÓ COMNAID
 DO PINNE NÓ ŠO MÁING ŠO CAÉAIR CAMLAOIDÉ MAR A MAIB AN
 NÍ ARTUR AGUR INŠEAN NA FALAÞPAIŠ UAITHE AGUR TEAŠLAC 105
 AN ÐUIPO ÉRUINN.

MÓIR-FÁILTIGEAR MAITE AGUR MÓIR-UAIRLE AN TÚNAID POIMH
 MACAOMH-AN-IOLAIR, AGUR IO ŠAD AN NÍ AS FIARPUIS AGUR
 AS FOÉTAIN RCÉALA DE, AGUR INNPEAR MACAOMH-AN-IOLAIR [A]
 EACTRA AGUR IMTEADÉTA RÉIN Ó ÉUR ŠO DEIREAD OÓ AGUR O'A 110
 OIDE, EADÓN AN RÍDRIE ÐUB MAC RÍOŠ FRAINNCE; AGUR BA FOR-
 FAOILTEAD IAD UILE LE CLOR NA RCÉAL RIN, AGUR ŠAC ÐUAD DO
 RUG-RAN ŠONUIŠE RIN.

ADÉ ÉEANA ŠADAR A ÉEAD AR N-A MBÁRAD AGUR FÁŠÐAR
 IOMÉOMAIRC BEADA AGUR PLÁINTE AS AN NÍŠ AGUR AN TEAŠLAC 115
 MÓIR-RCIAMAC DO MNÁIB [AGUR] O' INŠEANAIB, DO LAOČAIB
 AGUR DO CUPADAIÞ, AGUR FÁŠÐAR AN CUPRAD AS AN NÍŠ, AGUR
 BEIREAR A ÐUIME CÍDE LEIR, EADÓN INŠEAN IARLA CARPAIGE AN
 SCUIR, AGUR NÍ HAITÞURTEAR A N-IMTEADÉTA NÓ ŠO MÁNGADAR ŠO
 TUNAD AGUR ŠO DEAG-ÁRUR AGUR ŠO BAILE ÐUNAD NÍOŠ NA 120
 ŠOPÉA; MAR A ÐPUAIR A MÁTAR AGUR A ÐEIRBÞIUR POIME, AGUR

However a feast and festival was convened by the King of Scythia for the joy of everything we have mentioned and for the resurrection of his children. At the end of a space after that this is the resolution that Eagle-Boy made—to let his mother and sister and those who survived of the hosts of Sorcha, and the children of the king, precede him to Sorcha, and himself and the Champion of the Island to return for the daughter of the King of India and for his ship, to the Island of the Waste. And they all take their leave of the king and the nobles of Scythia, and their adventures are not related till they reached the Island of the Waste. And after laying aside their weariness there, Eagle-Boy sends the ship that the Knight of Music had, and part of what was in it, with the Champion of the Island and with the daughter of the King of India before him to the lands of Sorcha; and himself takes leave of the nobles of the Island of the Waste, and no rest or stay did he make till he reached the castle of Camelot where were King Arthur and the Girl of the Grey Palfrey and the household of the Round Table.

The chiefs and nobles of the dwelling give a hearty welcome to Eagle-Boy, and the king proceeds to ask and demand news of him, and Eagle-Boy tells his adventures and progress from beginning to end to him, and to his tutor, that is the Black Knight son of the King of France; and right glad were they all at hearing that story and every victory he had gained till then.

However he takes his leave on the morrow, and leaves a farewell of life and health with the king and the lovely household of women and girls, of warriors and heroes, and leaves the canoe with the king; and he takes his foster-mother with him, namely the daughter of the lord of Carraig an Scur, and their adventures are not related till they reached the dwelling and palace and family steading of the King of Sorcha; where

eaglais na críche fá n-a éomair, agus do éiribheadar uile do rósairb mullre mío-éaire é. Do éruinnigheadar mar an gceatona rruite agus raoite, reanóiríde earrhoza agus ollamhain agus doir gada ealaúna ó éeiríe háiríde na críche 125 go cóimleacán agus éugrat gairm Ríog San Fheadbha óó annrín.

Adubhradar cáé uile o' aitearc doiríir nárb ionann pagáil na moğáét[a] rín doó-ran agus do'n ríğ as a raib noime rín, eadón Ríoiríe an Šaircior. Cioútráét éug-ran 130 clann Ríoiríe an Šaircior éuise agus éug forba agus pineacán dóirb, agus éug inġean iarla Carraige an Scuir mar mnaoi do 'n mac buó ríne do 'n éloinn rín.

Áét éeana do bí an rí ós rín agus maite agus móir-uairle críche na Soréa as caiteam fleirde agus réarta agus 135 as óeanaib bainne i moğáét na Soréa agus i ríoi-éigearina an ríog go ceann míora; agus earrhoza, raoite agus rruite na Soréa as múnad agus as móir-éasarc Macadoimh-an-Iolair um gac nio buó dóir agus buó ólígíe do ríğ agus do éigearina do óeanaib rruir an ré rín; agus do bí ré réin as 140 rruirad agus as pollamnuğad éiríche na Soréa do réir teasairc cáic air ré fead a ré agus [a] ainríre ó rín amac.

Agus ríug inġean ríog na hlnóia clann móir maite macánta maireac do 'n ríğ ós rín, agus ba hia ba hoigiríde dírlé díongmála air réin agus ar an tSoréa go coitcéann 145 ó rín amac i n-óiaó a báir.

Supab i rín eacétra agus iméacéta Macadoimh-an-Iolair, agus feille Ríoiríe an Šaircior ar a óearbriácair réin, gonuise rín.

he found his mother and his sister before him, and the church of the country awaiting him, and they all gave him sweet and friendly kisses. Likewise the clerks and scholars, seniors, bishops and learned men and people of every kind of knowledge from the four quarters of the country far and wide were collected and gave him the name of King Without Opposition.

They all said with the speech of one man that his getting that kingdom was not the same as the king's whom they had before, that is, the Knight of Prowess. However, he brought the children of the Knight of Prowess to him, and gave them land and inheritance, and gave the daughter of the Lord of the Carraig an Scur as a wife to the eldest of those children.

However, the young king and the chiefs and nobles of the land of Sorcha were consuming feast and festival, and making the wedding-feast in the Kingdom of Sorcha and in the lordship of the king to the end of a month; and the bishops, sages, and clerks of Sorcha were instructing and teaching Eagle-Boy in everything that was meet and lawful for a king and a lord to do during that time; and he was steering and governing the land of Sorcha according to the teaching he had of them all, for his whole life and time thenceforward.

And the daughter of the King of India bore a large, good, fine, beautiful family to that young king, and they were faithful, fitting heirs to himself and to Sorcha in general thenceforward, after his death.

So that those are the adventures and progress of Eagle-Boy, and the treachery which the Knight of Prowess wrought on his own brother, down to that.

[NOTE—By an oversight not detected till too late, an unfortunate *lapsus calami*, céana for ceana, has been allowed to stand uncorrected in two or three places. On p. 106, line 239, for ruallt read ruallt, and alter the corresponding translation to “there all but came symptoms . . . to the queen.” On p. 128, line 168, for a5 read aμ; line 172, read uapal a5ur ápo-rlait; line 178 read -rciamac].

VOCABULARY

of words occurring in the foregoing tales not contained in *Dinneen's Irish Dictionary*, or having meanings different from those there given.



acuill, an eagle (Latin *aquila*).
 aghnam, to challenge, plead.
 aóimilleaó, destruction, ruin.
 aigeaó, punishment.
 aigneaó, *see* Dinneen, *s.v.* aighe.
 ailegean, soft.
 ailleasán, a plaything, jewel.
 aimpio, barren.
 aimbreaó, an unjust sentence.
 aipio-éannaó, high-headed.
 aipio-eaóctra, a high or lofty adventure.
 aipio-eaóglair, a high church, cathedral.
 aipio-leapugaó, lofty education.
 aipio-leapugim, to educate loftily.
 aipio-meapugaó, high confusion.
 aipio-geaprao, arm [weapon]-lopping.
 aipio, a veteran.
 aipio, labour, trouble.
 aipio, begging.
 aipio, an answer; in *Eagle-Boy* (Chap. IV, beginning) a gift.
 aill; feaó n-a, on another occasion.
 aillan, pains (?).
 aillán, wildness.
 ailltaó, strange.
 aipio, *see* Dinneen *s.v.* aipio.
 aipio-éainn, with fair joints.
 aipio, in prepositional phrase aipio aipio "towards."
 aipio, beardless.
 aipio (= aipio, Dinneen) a darling.
 aipio-béal, one mouth.
 aipio-leigear, one healing.
 aipio-méinn, one mind.
 aipio-buille, a single stroke.
 aipio-éomairle, one counsel.
 aipio-ghaó, an only love.
 aipio-mac, an only son.
 aipio-macaóim, an only child.
 aipio-maó, marriageable.
 aipio-uais, one common grave.
 aipio-uipio, one shot.
 aipio, an arbour.
 aipio-éainn, a lofty mast.

aipio-aipioann, High Mass.
 aipio, arms [weapons].
 aipio, one another, the other [aipio].
 aipio, a while.
 aipio-maó, confusing.
 baill-geaó, white limbed.
 baipio-éigearra, a lady.
 baipio, a wedding feast.
 baipio, women.
 baipio, female company, harim.
 baipio, act of whitening.
 baipio-éigearra, neat-topped.
 baipio-geaó, white-topped.
 baipio, a knocker (of a door).
 baipio-buioean, a small troop.
 baipio-éopio, purple-mouthed, red-lipped.
 baipio-éopio, edge-mouthed.
 baipio, a booth (in M'Gorman's MS. always baipio).
 baipio, branching.
 baipio, gabled.
 baipio-éopio, crooked topped.
 baipio-éigearra, low mouthed.
 baipio-éigearra, active pruning.
 baipio-éigearra, having living waves.
 baipio-éigearra, melodiously rendering, throwing out.
 baipio-éopio, ever rough, violent.
 baipio-éigearra, ever rough.
 baipio-éigearra, ever quick.
 baipio-éigearra, having a smooth neck.
 baipio-uipio, the smooth sod.
 baipio, Bodhbh, the war-goddess.
 baipio-éigearra, a rough word.
 baipio-éigearra, I make captive.
 baipio-éigearra, doom-like, destructive.
 baipio-éigearra, with variegated windows.
 baipio, a struggle, effort.
 baipio, a sail.
 baipio-éigearra, exactly worded.

buaóamait, victorious-like.
 buaó-corcairt, victory, triumph.
 buain-tioblaictead [p. 80], blow-giving.
 buain-tioblaictead [p. 178], ever giving, ever bountiful.
 buan-rcaoilead, long scattering.
 buanuḡad, act of lengthening.
 buin-ḡeanmnuíre, of modest foundation.
 buin-leathan, broad based.
 bunad, origin; bpioto bunad, captivity outright.
 bun-ḡamaḡ, broad, thick based.
 Caim-ingnead, of crooked nails.
 Cairmionálta, belonging to a Cardinal.
 Canad, act of singing, sounding.
 Cannad, handsome.
 Caoim-ingean, a fair girl.
 Caoim-álainn, fair and beautiful.
 Caoim-ḡrúad, beautiful-formed.
 Caoim-lá, a fair, beautiful day.
 Caraḡmad, friendship, amity.
 Cár, a cause. náḡ cár leir, he did not murmur at.
 Caḡarad, civil. Caḡ c., civil war.*
 Ceacḡarad, each of two, both.
 Ceann-álainn, with beautiful head.
 Ceann-ḡruad, hard-headed.
 Ceann-ḡarḡ, rough-headed.
 Ceann-mullaḡ, the top of the head.
 Ceapḡ-aḡad, the "very face." in-aḡ, right against him.
 Ceapḡ-ballaḡ, straight-limbed.
 Ceacḡar-uilleannad, having four corners.
 Cinn-beaḡ, with small head.
 Cinn-ḡionn, white-headed.
 Cioḡ-bḡaonnad, shower-dewy.
 Clíad, a battle.
 Clipmipmnaḡ, . . . ?
 Cloḡ-bláḡ, smooth-stoned.
 Cloḡ-buaḡad, jewelled.
 Cluaip-beaḡ, with little ears.
 Clúmuḡḡim, I prune (feathers).
 Cneap-álainn, of beautiful skin.
 Cneip-ḡeapḡad, skin cutting.
 Cnuap, nuts.
 Cnuapad, treasure.
 Coḡur, a concavity.
 Coḡḡeaval, melody, music.
 Coḡḡil, a thought, secret.

Coilḡ-óipead, straight bladed
 Coirḡ-óioḡ, curved breast.
 Coir-ḡaotḡom, light-footed.
 Comad, partnership.
 Cómcḡrmaḡ, similar.
 Cómpḡarad, a truce.
 Cóḡḡluaipeadḡ, united brightness.
 Cóḡmolaḡ, act of congratulation.
 Cóḡn-n-aoinḡeacḡ, all at one time together.
 Conad, "so that not" (=ḡonad).
 Conaiḡ, successful (*see* Dinneen, s.v., conadad).
 Connarḡe, crafty.
 Corḡ-míoltóḡ, a gnat.
 Crannóḡ, a mast.
 Crapḡ-ḡorluigḡe, open-throated, gaping.
 Crob-neapḡmaḡ, strong handed.
 Cpo-ḡaiḡḡing, wide-socketed.
 Cḡom-ḡeannad, crooked-headed.
 Cḡuad-ḡarḡad, roughly intermingled.
 Cḡuad-ḡorḡmaḡ, a rough battle.
 Cḡuad-ḡroḡaim, I roughly shake.
 Cḡuad-ḡuibḡigḡe, in hard slavery.
 Cḡuad-ḡinnead, with hard point.
 Cḡuinn-ḡiublaḡ, straightly, accurately walking.
 Cḡuḡ-ḡḡáanna, of ugly shape.
 Cuapḡuḡad, act of visiting.
 Cuḡḡḡomaḡḡim, I bias, gravitate.
 Cuipḡ-ḡeanḡ, of slender body.
 Cúl-ḡamaḡ, broad backed, thick backed.
 Cuptaḡad, provided with a cupola.
 Dainḡne, firmness (*see* Dinneen, s. v., dainḡneacḡ).
 Daḡ-álainn, of beautiful colour.
 Deaḡ-áḡur, a good house, palace.
 Deaḡ baile, a good town, steading.
 Deaḡ-ḡporḡe, generosity.
 Deaḡ-téannmaḡ, well-made.
 Deaḡ-ḡuaḡail, good sewing.
 Deaḡ-ḡulánḡ, good patience.
 Deaḡ-nuaḡ, good and new, fresh (as epithet for an eye).
 Deaḡ-ualaḡ, a good load.
 Deapḡ-cóḡmolaḡ, a foster-brother.
 Deapḡ-laḡmaḡ, red flaming.
 Deapḡmaḡ, excessive.
 Deirḡeac, submissive.
 Deirḡpead, hasty. Also different (?).
 Deirḡ-léiḡeann, learning.

* This sense, however, will not suit the context of *Eagle-Boy*, x, 16. The word here is perhaps from caḡar, "strong" (?). See Meyer *Contributions* s.v.

Δειξ-λέιμ, a good leap.
 Δειξ-μέινεσμαι, graceful.
 Δειψ-φίμ, a sister.
 Διαν-οάρεττα, vehement.
 Δια-ῥαοα, long-pointed, furious.
 Δίοξμα, difference.
 Δίοξμαι, excellent.
 Διολάτμιυζαό, act of destroying utterly.
 Διονζμάλα, an equal, match (properly genitive of διονζμάιλ, which see in Dinneen).
 Δίορ, meet, right, proper.
 Διορκαμ-ῥλυαξ, rabble.
 Διοτ-τοχλαίρε, which cannot be dug down.
 Διμεντε, innumerable.
 Διύτ-ζλαν, close and clear.
 Δοβαμ-νέαλλ, an obscure cloud.
 Δο-εολαμ, hard to know (properly gen. of δο-εολαμ, difficult knowledge).
 Δο-ῥαρτωίστε, unrestrained.
 Δο-ῥυλας, insufferable.
 Δοι-ῥηεαρτάτα, destructive.
 Δόξιμ, flame.
 Δονν-ῥηαοναέ, brown-dropped.
 Δρεαέ-ζεατ, of white countenance.
 Δρεαέ-ῥολαμ, of bright face.
 Δριετλίναέ, sparkling.
 Δροε-ῥμυαίναεό, an evil thought.
 Δροε-ῥυβαίρεαέ, unlucky.
 Δροίε-ῥιαόαέ, ill-nurtured.
 Δροίε-ῥπειε, an evil fate, doom.
 Δροίε-ιννεαλλ, bad equipment.
 Δροίε-ιννρνε, evil talk.
 Δροίε-μειρνεαέ, want of courage.
 Δρυετμαμ, dewy.
 Δρύμ, embroidery.
 Δύλεαέ, elemental.
 Δυναό, a camp, dwelling.

εαοαμῥυιρεαέ, lofty, whirling aloft.
 εαοαμρκαίνμ, I separate, divide.
 εαζαοιναεό, act of lamenting.
 εαζαορ, appearance.
 είμεαό, a cry, call.
 είμεσμαι, bird-like.
 εοκαμ-ζαμμεαέ, with noisy border.

ῥαέταιν, act of asking. [ῥαέτ. Dinneen].
 ῥαλαῖμαό, a palfrey.
 ῥαλμαμ, flood-like.
 ῥαλέμα, a palfrey (= ῥαλαῖμαό).
 ῥεαόζαμ, whistling.

ῥεαόμ-λάροιμ, serviceably strong.
 ῥεαζμαμ. 1 ῥρ., not counting.
 ῥεαμ-λίονμαμ, full of grass.
 ῥεαμ-νυαέμ, a husband, spouse.
 ῥεαμ-όξιλέ, a warrior.
 ῥελλιυζαό, act of doing treacherously.
 ῥετ, a calm.
 ῥεοτ-ῥαοιλεαό, flesh-cutting.
 ῥιανν-εορκαμ, a warrior-battue.
 ῥιονβοε, a booth.
 ῥιοννραό, hair; used of human hair (contrary to Dinneen, s.v., ῥιονν-αό).
 ῥιομ-αίρεβέλ, truly vast.
 ῥιομ-ῥηαοναέ, truly dropping.
 ῥιομ-λάροιμ, truly strong.
 ῥιόμ-λαοετα, truly heroic.
 ῥίμ-εολαέ, very learned.
 ῥίμ-ζεαμναέ, truly gemmed.
 ῥίμ-ῥλυαέ, truly wet.
 ῥίμ-ζεατ, truly white.
 ῥίμ-νείμνεαέ, very venomous, sore, painful.
 ῥίμ-ῥεαζαμ, true teaching, directing.
 ῥίμ, a sage.
 ῥιανν-ῥυαό, sanguinary red.
 ῥόο-ζλαμ, green sodded.
 ῥομ-ῥεαμρνεα, very polished.
 ῥολλαμ-ζλαν, brightly clear.
 ῥομομ, ῥομορκα, a pirate.
 ῥορεμαό, rising.
 ῥορῥαοιτεαέ, right glad [at seeing a friend].
 ῥορ, upon.
 ῥοραέ, washing.
 ῥορκαίτε, act of opening.
 ῥηεαρῥεμα, opposition.
 ῥηι, against, towards.
 ῥηιετ. 1 ῥρ. να ῥιομμεντε, "in the expanse of the firmament" (I.T.S., vol. I).
 ῥυαμκαέμ, watchful.
 ῥυννμ, to stop, rest, set [sun].

ζαα νσίρεαέ, straight, directly.
 ζαμῥ-ῥείμεανναέ, rough smiting.
 ζαίρεαέταέ, laughing.
 ζαλann, an enemy.
 ζεαμ-εαοιναεό, sharp wailing.
 ζεαμ-εοινγεαλλεαέ, of sharp condition.
 ζεαμ-εομπαναέ, a sharp [steadfast] companion.
 ζέιν, long; an ε., while.
 ζεμεαρτάτα, general.
 ζέμ-εολαέ, sharp-knowing.
 ζέμ-εολαμ, sharp knowledge.
 ζιμρταίρεαέ, a justice.

ḡlac-láirip, of strong grasp.
 ḡlan-aḡaró, a fair face.
 ḡlan-airḡeao, clear silver.
 ḡlan-álainn, clear and beautiful.
 ḡlan-loinneapóa, clear and glorious.
 ḡlan-ḡac, clear, good fortune.
 ḡlan-ḡolarpa, clearly radiant.
 ḡnatar, experience, custom.
 ḡnea-ḡpánna, horrible shaped.
 ḡníomacáa, active.
 ḡníom-ápo, of lofty deeds.
 ḡnúip-álainn, of fair face.
 ḡnúip-ḡearḡ, red faced.
 ḡnúip-ḡeal, white faced.
 ḡob-cao, narrow mouthed.
 ḡom-púinneogac, blue windowed.
 ḡpára, favour (*see* Dinneen, *s.v.* ḡpár).
 ḡpeanaa, irritating.
 ḡpeapacá, inciting: barking (of dogs).
 ḡpínnlḡim, I take care of, tend (?).
 ḡpoio-béimeannaá, swiftly smiting.
 ḡruao-ḡoipca, ruddy cheeked.
 ḡualaipe, shoulder piece.
 ḡut-binn, of tuneful voice.

iapann-ḡaró, rough as iron.
 iapain, afterwards.
 iapc-ionḡantaá, wonderful with fish.
 il-ḡpéar, all manner of trappings (of embroidery, Dinneen).
 imḡeasail, protection, guarding.
 imḡe, cut, act of cutting.
 imill-leatan, broad bordered.
 incéite, marriageable.
 ingean-ḡuinn, having round hoofs.
 inip, distress, misery.
 in-ḡi, fit to be a king.
 iolapán, an eaglet.
 iol-buaró, many a victory.
 iol-ḡobair, all kinds of help.
 iol-tuáa, every territory.
 iomall-bláit, smooth-bordered.
 iom-bláit, very fair.
 iomḡomair, a farewell.
 iomḡálaá, having protection all round.
 iomḡpára, manifold favour, grace.
 iomlánaá, completion.
 ionḡomóipar, comparable.
 ionḡuige, marriageable.
 ionnup, in order that.
 ionnup, mode, manner.
 iontlap, ingenious.
 iupáa, a wooden vessel.

laáa (= luáa). A family (O'Reilly).
 lám-meanna, cheerfulness.
 lán-aróbreac, fully huge.

lán-ḡoipcaá, fully unstable.
 lán-ḡoḡlumta, fully learned.
 lán-láirip, full-strong.
 lán-ḡoilpe, full light.
 lán-taparo, fully dexterous.
 laoiḡeao, act of praising in song.
 leao, act of beating.
 leaoaptaá, mangling.
 leam = liom.
 leatan-tiḡeapnar, broad lordship.
 léip-tionóla, closely assembled.
 liat-mongac, grey-haired.
 liḡ-ḡeal, white complexioned.
 liḡ, handsome, becoming.
 loinneacá, joy, gladness.
 loinnim, I flame up.
 loḡ, trace, track; i l. a cinn, head first.
 loḡaipeacáan, a track.
 luait-ḡeapḡaim, to be hastily enraged, fly into a passion.
 luat-ḡu, a swift dog.
 luat-lonnupḡim, to get into a vehement passion.
 luḡa, smaller.
 lúib, a kind of game.

-m-, infixed pronoun 1st person singular; po-m-ḡeasapc, "taught me."
 maiḡneap, a field.
 máipim, I break; m. ap, I break [a battle] upon, defeat.
 mailḡe, eyelid.
 maipeao, verily, in truth.
 mall-poracá, with modest eye.
 maot-airḡeap, "tender time," youth.
 maot-ḡpól, fine silk.
 meaoap, merry, delightful.
 meaoap-caoim, festive.
 meataá, weakness.
 méip-leabair, pliant-fingered.
 meipceacá, drunken.
 mí-airneam, depression.
 mí-meanna, downheartedness.
 mín-ḡéanmaio, of fine materials.
 mín-ḡeacaint, closely examining.
 mio-laḡair, evil-speaking.
 mio-laoctáa, cowardice.
 mion-bláite, gentle smoothness.
 mionn-pannpuḡao, act of searching closely.
 móip-ḡiprim, I greatly break, win (battle).
 móip-eaoail, great plunder.
 móip-eolaá, very learned.
 móip-eapbaró, a great loss.
 móip-peall, great treachery.

móir-*féar*ḡam, I become greatly enraged.

móir-*míor*bail, a great miracle.

móir-*reim*as, great and lovely.

móir-*teas*ḡlac, a great household.

móir-*teas*caó, greatly hacked.

móir-*teit*eamh, great flight.

móir-*árb*ail, huge.

móir-*áró*béil, immense.

móir-*ais*ne, intellect.

móir-*anra*óac, very stormy.

móir-*éir*reamail, very friendly.

móir-*éir*pac, a great battle.

móir-*éir*ḡam, to greatly welcome (*móir*, of person welcomed).

móir-*ma*itear, weal, goodness.

móir-*tu*irpe, great sorrow.

móir-*ua*raí, highly noble.

múltear, mulet, revenge.

múiríoe, marine.

naom-*éala*m, the Sacred Land (Heaven).

neam-*ar*paéac, impotent.

neam-*éala*manta, unearthly.

neim-*éin*nte, ungrudging.

neim-*ion*comótar, incomparable.

neim-*meir*béte, unweakened, unremitting.

nuaó-*éin*ḡ, a new yoke.

nuaó-*inn*rint, newly telling.

nuaíll-*ḡáir*, outcry.

Ocán, alas! Used in a poetical passage as a substantive, "sorrow."

óḡ-*lána*máin, a young couple.

óir-*éin*mpac, gold hemmed.

óirpeam, act of stopping.

óir-*éin*rin, golden-hilted (*gen.* of *óir-éin*, a golden hilt).

óir-*fol*taé, golden-haired.

óir-*ín*átaé, golden-threaded.

preapanta, a present.

prím-*éann*poir, a chief man.

prím-*féar*ta, a chief feast.

príom-*éom*airleac, a chief counselor.

príom-*la*oé, a chief warrior, champion.

pronnaó, act of consuming.

rann, bright.

raé, a contract.

reamair-*ḡa*é, a thick javelin.

réiréac, act of reconciling.

Ríḡ-*míle*ac, a royal hero.

Ríḡan, a queen.

Ríḡ-*éin*ir, a royal court.

Ríḡ-*ḡlac*, a royal hand, royal grasp.

Ríonn-*ḡlan*, very clear.

Ró-*ain*bpeapac, very ignorant.

Ró-*ar*paéac, very powerful.

Ró-*áair*, a grandfather.

Ró-*éir*uaó, very severe.

Roiéim, I reach; *roiéir* leir mo *éor*nam, he can help me.

Roi-*éir*ó, quite finished.

Roir-*le*acan, with wide eyes, large eyes.

Ro-*ma*ireac, very beautiful.

Ró-*náir*, a great shame.

Sail, guardianship.

Sáimeac, pleasurable.

Saob-*uaine*, a foolish union.

Sár-*bua*óac, very victorious.

Sár-*éam*ta, very bent.

Sár-*éor*laó, a great sleep.

Sár-*éir*uaó, a great hunting.

Sár-*lu*ac, very swift.

Scair, the finest of the flax (O'Reilly).

Scapac, squandering, ungrudging.

Sciomaí-*ta*éac, neatness.

Scuab-*le*abair, pliant tailed.

Seimḡ-*re*amair, slender.

Seairb-*ḡlan*, rough and clear.

Seairb-*ḡlar*, bitter and green.

Seapair, I stand.

Séar-*éin*, a hunter's cry.

Sinir-*te*air, a window.

Síḡ-*ar*óeacé, uncanniness, goblin nature.

Síor-*áró*bail, ever immense.

Síor-*aró*béil, long and rapid.

Síor-*ḡab*áil, ever rendering [psalms].

Síor-*ḡr*uaó, lasting affection.

Síot-*éir*ua, very long.

Sir-*éoir*-*féar*ḡam, long raining of tears.

Síé-*bíonn*-*má*ó, the act of continuously saying tuneful things.

Síéac, a bending.

Síeal, a bowl.

Síé-*ḡle*air, long preparing, fashioning.

Síé-*ḡn*íeacé, doing lasting deeds.

Síé-*m*ḡam, ever tough.

Sláin-*éir*paéac, with wounds healed.

Slíor-*bl*air, smooth sided.

Sluaḡ-*m*airbaó, host-slaying.

Smáil-*íre*al, insignificant.

Smioπαγάν, "little man" (term of affection to a child).

Snáit-geat, white threaded.

So-aiḡeanτα, of good intellect.

So-ḡrónač, pleased.

Soice, so p, until.

Soi-meannnač, high spirited.

Solač, profit.

So-lámač, very dexterous.

Sólár-éaoim, bright and fair.

So-náir, noble.

SprúitLeač, fragmentary crumbs, leavings.

Spruit-Lionmar, full flooded

Stéao, a steed. In Dinneen *m.* but here treated as *f.*

Stuaíoleap, an arched expanse.

Súr, a search, enquiry.

Taóall, act of visiting.

Tapaḡḡa (ταρḡḡa) bull-like.

Teinntíre, fiery.

Tinteac, a scabbard. Δρ α τιμτιḡ ḡoḡba, (compare *intech Bodba* in *Tain Bo Cuailnge* and *Cath Ruis na Rígh*).

Tionnéaire, a requisite.

Tirim-ḡlan, dry and pure.

Tiwḡ-ḡoḡairt, thick onset.

Točairteaím, act of spending.

Toingim, I swear.

Topépa, act of slaying.

Tpeaḡar-topéac, strong and fruitful.

Tpéan-báēlač, a strong, powerful vagabond.

Tpéan-mallačtač, strongly accursed.

Tpéan-toḡḡa, strongly exalted.

Tpeap, a thirst.

Tpeap-mápcarúeačt, strong riding.

Tpeatan, the stormy sea; hence "an onrush" (compare *Tain Bo Cuailnge* ed. Windisch, p. 496).

Tpíamúineač, sorrowful.

Tpnc-iomḡuac, flickering around red.

Tpí-peapḡanač, having three persons.

Tpíteam-ḡuac, flickering red.

Tpíom-óioḡalḡač, heavily vindictive.

Tpíom-neímeala, heavy sorrow.

Tuillim, to fit, find room.

Tuipníre, a servant.

Tul-ḡoḡb, sudden and rough.

Túr, a tower.

Tupḡnaím, preparation.

uḡaill-meall, an "apple-knob," mace head.

uēc-leatan, broad breasted.

uir-timčeaill, i n-a u., all around him.

úr, an edge.

uir-ḡronn, the very breast, middle of breast.

uir-ḡairḡing, very wide.

APPENDIX.

(Giving the original readings of the McGorman MS. in the principal places where these have been departed from).

eachtra an máora maol.

1. 2 te King Διττι [always]; 2, Ambhor: 3 maṣ; 5 piṭṭhōre; 6 muntip; 8 ḡmōméaccac; 10 epōacc; 6-ṡṡacc; 15 l-[i.e., ve/] no omipre; 16 piṣṣeāṡ ṡṡo ppuanāṡ an treilṣ; 17 ʡoipreāṣāṡ; 18 párap; 20 coillte caoine; 23 laipreāṡ; 25 apuāṡ [always]; 26-29 te [for pié] throughout; 29 bpeapbpiāṡacc, ligean; 31 baṡap [always], neoit; 32 amāṡap; 34 cōilata; 35 pinn; 36 anāṡapca; 42, 44 neipṣeāṡ; 44-45 aige comōpāṡ; 48 coillte; 49 bealṣṡatan [always]; 50 -paṡpāc, pṣeana; 51 pinn, 53 baippi, 57 ṡeōca; 62 ṣealēneapa; 65 canṣac; 66 lūpṣ; 67 liapaṡ; 71 cōlorioṡ; 91 celerē anuapir le; 94 mup; 95 iopṡula; 100 mac, pṡanc; 105 ʡiṡpice; 106 cōpṡeāc, cōlorioṡte; 108 tṡoiṡ pi taca; 110 ainṡiṡṡ; 113 cōpa; 120 piṡoca; 123 pinn; 126 ʡoaiṡme; 127 ṡup; 129 no macaṡ; 132 ʡoipre; 136 ʡūn; 151 ʡil ṣpāṡṡ; 153 pṡoṡian iotain; 155 ʡeṡṡapa ṡapm ṡ heioeāṡ; 161 ē; 167 ʡéanaṡ; 177 maṣ; 178 tōṣṡeṡp; 182 bentṣanaṡ; 188 pṡone; 211 uāṡ ṡ na aṡnap; 217 ipṡeap; 221 ʡiṡṡeannuṣāṡ; 224 hionṡ cōmpac; 227 cōpola, bṡaiṡṡeapa; 233 ól; 234 noṡṡar; 237 eapṡṡapāṡ; 240 ṣaiṡṡiṡe; 251 maione mapāc; 254 nṡeṡeolam; 255 piṡleapaṡ, ʡeipme [written ṡimle]; 261 poṣṡeannnach; 279 puāṡṡe piṡblāc; 280 a ṣaṡc; 284 iolonna; 288 cṡoca; 289 -arōṡle; 290 mbṡāc miol.

II. 2 νοτόε [written 9ce], παε; 4 το conapc; 10 ζαννιρόε; 20 λάν-
μαρεαε, ρζαπαριόε; 32 έτοιρ; 33 ριτεάε; 34 cime; 48 πας πέ;
49 τεϊεάε; 50 ρυρεατορ; 60 υπομ άιζε; 76 τρωατεάε; 86 τρωατοεάε;
91 τοορτοεάιν βιόε; 96 huamča (but huamā elsewhere); 101 βιασ;
105 νοιρίε; 111 τειρτι, ερωιτεαρ; 115 άδρε; 116 έιζιν; 117 ποτέλιμ;
119 ceat; 127 uamūm; 131 άβλαε; 141 ριτε.

III. 6 ἀβλαε; 7 mbanceioe loipe; 9 ὁμοιοῖα; 10 ταχαῖο; 13 ηῖα; 23 οἰαῖα.

IV. 16 ιμῆϊορι; 20 ἀρσοῖς ρινν; 21 ψυμεάατιρα μιυῖς 7 βραετ
 ἡμοιζεάετ; 24 βειδῶμ; 34 ἐοήμας; 39 ἀοιμ; 53 βρυτινῖς.

V. 8 τίς; 13 compáin; 30 -έροτα; 33 αἰς βαλτα; 40 ἀνοίξις; 43 οἰσιῖσι; 44 σο μπεδάρ; 48 χοίσις; 49 αἰς; 54 το διαὸ το να mac
pein no le ζαδ; 60, etc. Σρεῖς; 75 -μαίρε; 75 ccutaίρεα; 86 λά; 88 φραν; 93 μῖτε; 94 βφραν; 95 λάπολυ; 100 5 ccon
νάτα; 101 φάα; 109 οἰβεαρ; 111 α νιννα; 116 εἰονργανάρμα; 122
βεαζαοινη ἀνιμεαρβηῖτε; 134 εολζαδ; 140 μεαρccααρο; 141
ρπτα; 142 οείρσι; 144 οἰμιο; 145 θιοτσατε; 146 τωαμ; 153
βαόαρ; 154 πομπαλ; 166 μοις 7 το εάμρε. 7 νιν; 170 ιμῖο; 186
7 ταιν; 188 φοιρέμ; 193 ρίεα; 196 ρλίσι; 211 ταις; 219
ρσεα; 220 βεαρμιν ὄβρι; 224 σοίχε.

VI. 29 ὀριόραινι; 30 μαῖρά; 36 σρεῶ φαρ; 43 οἰόμεετ; 50 ἔρουν; 61 βεᾶῖροῦαῖ; 65 ραινε ροῖμε; 74 μαῖ ἄμιαμ; 78 α νηρέαρι, βλαῖα; 89 βάλι.

VII. 3, 10 *iao*; 26 *garḡuinne*; 32 *nueanaṁ*; 33 *ḡaimir* *ua* *ḡ*. 40 *huamācā*.

VIII. 4 *nueanaṁ*; 15 *ḡo* *ttāimōe*; 18 *haiṭṭirṭeāō*.

IX. 2 *luinḡ*, *ttirāc*; 9 *rḡeala*; 15 *tiaḡaito*; 18 *arṭeapēta*; 21 *amoā*; 40 *uoḡeama*; 44 *rnaūmāō*.

X. 1 *raiēte*; 2 *io* *coname*; 6 *pōḡ*; 24 *mai*; 27 *-ḡarḡa*; 30, 32: *lomnoctaiō*.

XI. 21. *neoi*.

εΑCΤΡΑ ἡΔΑCΘΗ-ΑΗ-ΙΟΛΑΗ.

I. 23 *ḡir-ḡiub*; 28 *noā*; 29 *ḡroḡaoirib*; 31 *tiēṭeabāc*; 37 *aoṗaḡait* (so frequently); 38 *ōḡan* [for *ōḡuinḡ*]; 44 *meapō*; 47 *nḡoi*; 49 *ḡnim-eaētaē*; 56 *roḡraiṭeāc*; 57 *ṭreall*; 90 *ḡḡiṭianṗ*; 92 *ḡrāṭamla* *b.* *-tiōṭlaicētaē* *ḡ.* *-eolācā*; 93 *ḡcleapa*; 95 *ḡioḡaēta*; 103 *clāḡna*; 105 *-laōētaē*; 106 *ionōomōṗtar* *mē* *toēṭame*; 125 *-ḡaiṭeap*; 131 *nunḡa* *naiṭṗḡ* *ḡ* *naōṇaicē*; 149 *ā* *nioōomāṗta*; 175 *nō* *ēabaiṗ*; 181 *ro* *ḡillio*; 184 *ēaiṗoe*; 185 *roēaiḡ*; 189 *naiṗmaiōib*; 195 *ṗciōmṭcā* *ṗubṭcā* *ṗarṭuāta*; 197 *ṗḡoiṁioṭcā*; 201 *inalṭoa*; 212 *meapṗa*; 225 *ṗolaiḡ*; 230 *rḡapō* *on* *tiḡe* *nōla*; 248 *ṗoirēim*; 261 *eagṇāmā*; 297 *ḡrāinṭioḡ*.

II. 11 *amoōēdaḡait*; 17 *rḡuiṗeāō*; 23 *ṗorṭuicēte*; 37 *ṗupalaṁ*; 43 *bioōḡa*; 55 *cṗiṗō*; 60 *ṗṗuine*; 75 *ionṗoiḡ*; 82 *naomēalṁanta*; 84 *ḡeōḡar*; 87 *ḡoā*, *mīc*; 101 *ṗuaiṗe* *ṗaom*; 103 *toṗiṗa*; 113 *āōḡar* (*for* *ār*); 114 *anam* *oi*; 121 *ḡoēta*; 128 *oiṭeapom*; 141 *-ḡlacaiḡ*; 143 *meala* *tu* *uo* *ṗiḡ*; 149 *uiṗeapḡa*; 153 *mīoṗa*; 157 *coimīṗōteāc*; 160 *haiṗoḡ*; 170 *oiṗiṗō*; 176 *amṭaḡ*; 182 *ṗaḡḡāō*; 186 *talṁuna*, *ṗeup*; 188 *eaṗṗiḡuaiṗiōc* *an* *aeṗeoiṗ*; 189 *ā* *neapṭa*; 189, 191 *ā* (*for* *aḡ*); 198 *tuṗṗiṗte*; 201 *mīoṗa*; 203 *ṗeimīṗte* *ṗoḡḡāō*; 207 *naluiṁn* *niolēṗoēac*; 210 *niombṭlaiṭ* *mbaiṭṭḡeal* *mbuiṗṗeāmup*; 225 *ḡṗacaiō* *an* *ā* *cuiṭṭ*; 227 (*as* 187); 229 *ēṗāḡāc*; 250 *ēoḡḡup*, *tuḡup*; 252 *ēaiṗḡeanaṗ* *uaōṗaint* . . . *ṗiṗēalḡēta*; 254 *ṭṭuḡar*; 255 *ēoḡḡar*; 256 *leiḡiṗ* *an* *mac*; 259 *aḡāṗa*; 262 *uo* *ḡeapō*; 281 *ta* *na* *ēṗoḡuib*; 292 *tuḡ* *ar* *ṭṭup*; 296-7 *ḡlanmaoiō* *ar* *nḡṗiṗib*; 297-8 *ḡo* *ṭṭi*.

III. 2 *mīoṗa*; 12 *cuiṭ*; 13 *ṗoiḡ*; 19 *toṗiṗi*; 21 *iulṁar*; 24 *ēomāṗile*; 30 *le*; 36 *uaēta*, *ṗuaēṁuiṭ*; 41 *aḡ* *eipṭeāc* *ṗiṗ* *na* *b.*—*b.* *ṗin* *an* *ṗiḡ*; 47 *iomaḡallṁa* *cainte*; 48 *ḡṗuḡ*; 56 *ēoṭṗiṗō*; 74 *uaṭar*; 105 *ṗeipc*; 122 *laoiṗe*.

IV. 1 *laiṗeopam*; 4 *ṭṭoāḡi*; 5 *ēinḡ* *arṭup* . . . *mīc* *uḡoaiṗe* *mīc* *ṗ*; 12 *caṗṭāna*; 15 *aiṗo*; 20 *naoiṗean* *naluiṁn* *niolēṗoēac*; 21 *binn* *ḡṗiṗ*; 29 *nueanaṁ*; 49-50 *an* *ṁaḡa* *amṗḡ*; 53 *ḡup*; 63 *an* *ṗiḡ*; 64 *mbun-leāṭna* *mḡarṗeacoi*; 72 *ḡceapṗa*; 75 *ṗṗainc*; 76 *ḡṗeāḡ*; 99 *uo* *ēinḡ* *ā.*; 104 *iṭealḡaiṗō*; 107 *na* *mbṗuāṭar*; 109 *ṭinneapac*; 111 *cṗuaiṗiḡiṗne*; 116 *ḡṗeṗola*, *ṗiṗṭṗiṗib*; 119 *ḡṗupṗa*; 120 *imṗeāḡla*; 141 *aige*; 142 *ṗeib* (*bis*); 143 *uaiṭṭ*; 147 *uo* *ḡeapṗa*; 151 *naomēalṁan*, *ṗeanaṗ*; 152 *ṗaiṗōle*; 156 *cuiṁa*, *ḡṗāō*; 159 *hinnḡiṭṭ*; 161 *anḡṗaōaiḡ*; 163 *āḡiṗe* *aige* *ḡ*; 168 *caiṭṗeācā*; 170 *-aiḡṁeile*; 194 *ṗiṗ* *rḡeul*; 195 *aiṭṗomup*, *mbaiṭṭ-ḡ*; 205 *uo* *nim*; 206 *ḡeāḡ*.

V. 1 ἀν κυλαιο; 2 ἀν μις; 4 -μαρκαίγεατ, λυέτ; 7 -λαος; 11 πά-
ραιζε; 14 ι (for é); 35 τειτίον; 36, 37 cumaipe; 38 (and elsewhere) cing;
39 κυραιόβ; 40 ταιμπιόε; 44 οιννρι; 58 heac; 59 θέανα; 64 κυρεαδ;
81 himθέαζαιν; 88 φίτε; 110 peimé; 112 mύμαib, caitpeaca; 113 va
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VI. 1 παε; 4 βρασαδ, ινρι; 6 φλειρς; 9 buinne, c-uillionnaró;
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31 péepi ζυρ anioz; 43 λυέζαιρι, μυιμπιρι; 46 ιτσίρι; 47 uime; 49 eaδoi; 50
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80 fuidéib; 81 bpaice; 85 nζéaδóζmanna; 97 ni ár lia no po vo
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- Exon, C. .. Dangan House, Galway.
- Fahey, Very Rev. J., D.D., v.g. St. Colman's, Gort, Co. Galway.
- Farquharson, J. A. .. Inland Revenue, Caledonian Distillery,
Edinburgh.
- Farrell, Councillor R. W. .. Merrion, Thornford Rd., Lewisham Pk.,
London, S. E.
- Fenton, James .. Kilbeggan, N. S., Co. Westmeath.
- Ferriter, P. .. 598 Washington Avenue, Chelsea, Mass.
U.S.A.
- Finan, Brother, C.S.C. .. Notre Dame, Indiana, U.S.A.
- Fish, F. P. .. c/o Little, Brown & Co., 254 Washington
St., Boston, U.S.A.
- Fitzgerald, M. J. .. 18 King St., Snow Hill, London, E.C.
- Fitzmaurice, Rev. E. B., O.S.F. Franciscan Convent, Drogheda.
- Flannagan, W. J. M. .. 9 Inver Avenue, Cavehill Rd., Belfast.
- Flower, R. .. MSS. Dept., British Museum, London,
W.C.
- Foley, Rev. M., C.C. .. Ballymacally, Co. Clare.
- Foley, P. J. .. The Grange, Lewisham Pk., S.E.
- Foreman, W. H. .. 8 East Bank, Stamford Hill, London, N.
- Foster, Miss A. .. 29 Rathgar Avenue, Dublin.
- Franciscan Monastery, Anna-
down, Drumgriffin, Co. per Br. Brendan Buckley, O.S.F.
Galway.
- Fraser, James, C.E. .. Inverness.
- Frost, James, M.R.I.A. .. 54 George Street, Limerick.
- Fynes-Clinton, O. H. .. Weirglodd Wen, Upper Garth Road,
Bangor, N. Wales.
- Gaelic League, Forest Gate London, E.
- Gaelic League, Galway .. per John Naughton, Hon. Treas.
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U.S.A.
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Gaffney, T. St. John	..	American Consul General, Hotel Savoy, Dresden, Saxony.
Gaffney, J. S., B.A.	..	86 O'Connell St., Limerick.
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Gallagher, Rev. J. S.	..	St. Patrick's Church, Amboy, Ills., U.S.A.
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Gogarty, Rev. Thomas	..	Termonfeekin, Drogheda, Ireland.
Gollancz, I.	..	54 Sidney St., Cambridge.
Gomme, A. Allan	..	10 Great Ormond St., Bloomsbury, London, W.C.
Gordon, Principal	..	Victoria Park, Manchester.
Grainger, Wm. H., M.D.	..	408 Meridian St., E. Boston, Mass., U.S.A.
Graves, A. Percival, M.A.	..	Red Branch House, Wimbledon.
Green, J. S., Lieut.-Col., R.A.M.C., M.R.I.A.	..	Air Hill, Glanworth, Co. Cork.
Green, Mrs. J. R.	..	36 Grosvenor Road, Westminster, London, S.W.
Greene, Percy J.	..	60 Grove Lane, Dulwich, London, S.E.
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Hackett, J. D. ..	20 Patrick St., Kilkenny.
Hagerty, Patrick ..	386 Armory St., Springfield, Mass., U.S.A.
Hamel, A. G. Van ..	48 Rie Witsenkade, Amsterdam.
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Hamilton, G. L. ..	103 St Clair St., Cincinnati, Ohio, U.S.A.
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Henderson, Rev. Geo., M.A., Ph.D.	The Manse, Scourie, Sutherlandshire, N.B.
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Henry, John, M.D. ..	32 Lower Leeson St., Dublin.
Henry, Robert Mitchell, M.A.	61 University Road, Belfast.
Herlihy, W. ..	National Teacher, Ballygraddy, Kanturk, Co. Cork
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Holland, W. ..	St. Margaret's, Dumfermline, Fife.
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Horsford, Miss Cornelia ..	Sylvester Manor, Shelter Island, New York, U.S.A.
Houlihan, Michael J. ..	11 St. Lawrence Rd., Clontarf, Dublin.
Hull, Miss Eleanor ..	14 Stanley Gardens, Notting Hill, London, W.
Hurley, D. B. ..	Upper Beach Farm, nr. Newcastle, Staffs.
Hutton, Mrs. A. W. ..	Tullyroe, Deramore Park, Belfast.
Hyde, Douglas, LL.D. ..	Frenchpark, Co. Roscommon.
Hyland, John ..	27 Lower O'Connell St., Dublin.
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Jones, H. F. Harvard	..	106 Chesterton Road, Cambridge.
Joyce, P. W., LL.D.	..	Lyre na Grena, 70 Leinster Rd., Rathmines, Dublin.
Joyce, Wm. B., B.A.	..	Leamy's Endowed Schools, Limerick.
Joynt, Miss Maud	..	21 Annesley Park, Rathmines, Dublin.
Joynt, Ernest E.	..	Rushall, 50 Haroldville Terrace, S. C. Rd., Dublin.
Keating, Miss Geraldine	..	Cannon Mill Cottage, Chesham, Bucks.
Keating, M.	..	Feakle, N. S., Co. Clare.
Keawell, P. J.	..	6 Victoria Road, Rathgar, Dublin.
Kelly, Luke	..	San Pedro, Los Angeles, California, U.S.A.
Kelly, John F., Ph.D.	..	284 W. Housatonia St., Pittsfield, Mass., U.S.A.
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Kelly, Thos. Aliaga	..	1 Mountjoy Square, Dublin.
Kelly, W. E., J.P.	..	St. Helen's, Westport, Co. Mayo.
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Kett, Joseph J.	..	Farrihy, Kilkee, Co. Clare.
Kerr, Rev. Hugh, P.P.	..	The Parochial House, Termon, Letterkenny, Co. Donegal.
Ker, Prof. W. P.	..	95 Gower Street, London, W.C.
Kiely, James P.	..	3 McDonald St., New London, Conn. U.S.A.
Kiely, John	..	Kilmihil, Co. Clare.
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Kissock, Miss S. Shaw	..	9 Upper Gilmour Place, Edinburgh.
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Lally, Francis	..	161 Saratoga St., E. Boston, Mass., U.S.A.
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Larkin, James	..	St. Kevin's N. S., Glendalough, Co. Wicklow.

La Touche, Sir J. Digges ..	14 Gledhow Gardens, London, S.W.
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Lawless, Mrs. A. E. E. ..	287 East 35th Street, Chicago.
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Loughran, Owen ..	Inland Revenue, 4 Asylum Rd., Derry, Ireland.
Loughran, Rev. Dr., C.C. ..	Dromintee House, Newry.
Lynch, Rev. Brother Fidelis, ..	Franciscan Monastery, Roundstone, Co. Galway.
Lynch, D., M.D. ..	Ballyvourney, Co. Cork.
Lynch, P. J., F.R.S.A.I. ..	8 Upper Mallow Street, Limerick.
Lynch, Timothy ..	Hill Terrace, Bandon, Co. Cork.
Lynch, Rev. J. F. ..	Cahirconlish Rectory, Pallas Green, Ireland.
Lynch, Very Rev. Dean ..	St. Wilfred's, Hulme, Manchester.
Lyons, Very Rev. J. Canon, P.P. ..	Monkstown, Co. Cork.
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McAdam, E. ..	Fairbanks, Alaska, Canada.
MacAllister, R. A. S., M.A. ..	Torridale, Cambridge.
MacAuliffe, M. Doré ..	60 Grosvenor Square, Rathmines, Dublin.
MacAuliffe, J. J. ..	New Park, Ennis, Co. Clare.
McBride, A., M.D. ..	Infirmity House, Castlebar, Co. Mayo.
MacBride, Joseph M. ..	Westport, Co. Mayo.
McCaffely, G. ..	19 Wentworth Mansions, Hampstead Heath, London.
McCall, P. J. ..	25 Patrick Street, Dublin.
McCarthy, Charles J. ..	11 Upper Leeson Street, Dublin.
McCarthy, Michael J. ..	Abbeyside, N. S., Dungarvan, Co. Wat'ford
McCarthy, John ..	468 Benefit St., Providence, Rhode Island, U.S.A.
McClintock, H. F. ..	16 Queensberry Place, London, S.W.

MacCochlain, L. Angus	..	c/o Mrs. Hiney, 12 Mercury Lane, Durban, Natal, S. Africa.
MacCcllum, Fionan	..	Killorglin, Co. Kerry.
MacCormack, T. W.	..	Estate Duty Office, Somerset House, London, W.C.
MacCormack, —	..	18 Newington Butts, London, S.E.
MacCormick, Rev. F., F.S.A. (Scot.) F.R.S.A. (Ireland).	..	Wrockwardine Wood Rectory, Wellington, Salop.
MacDermott, Rev. John, P.P.	..	Croghan, Boyle, Co. Roscommon.
MacDermott, E.	..	27 Westmoreland Road, London, W.
MacDonagh, Frank	..	63 Dagnans Rd., Balham, London, S.W.
MacDonagh, Michael	..	149 Abbeville Rd., Clapham, London, S.W.
MacDonald, Rev. A. J.	..	Killearan Manse, R.S.O., Rosshire, N.B.
MacDonald, Rev. Thomas	..	The Presbytery, Portadown, Co. Armagh, Ireland.
MacDowell, T. B.	..	Secretary's Office, G.P.O., Dublin.
McDwyer, James	..	Drumnacross, N. S., Kilrane, Strabane, Co. Donegal.
MacEnerney, Rev. Francis	..	47 Westland Row, Dublin.
MacEnery, J.	..	Public Record Office, Four Courts, Dublin.
MacFarlane, Malcolm	..	1 MacFarlane Place, Elderslie, by Johnstone, Glasgow.
McGinley, Connell	..	Glasheydevitt, Commeen, Cloghan, Co. Donegal.
McGinley, Rev. James C.	..	St. Patrick's College, Maynooth.
McGinley, P. T.	..	3 Eastleigh Drive, Strandtown, Belfast.
McGovan, Rev. T.	..	St. Patrick's College, Cavan.
MacGowan, Rev. E. V.	..	Adm. Rathlin Island, Co. Antrim.
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McGinn, P.	..	42 Grosvenor Place, London, S.W.
McInnerney, Thomas	..	c/o Clery & Co., Upr O'Connell St., Dublin.
McKay, A. J. J., LL.D., Sheriff of Fife.	..	7 Albyn Place, Edinburgh.
MacKay, Eric	..	7 Royal Exchange, London, E.C.
MacKay, Thomas A.	..	9 St. Vincent Street, Edinburgh.
MacKay, William	..	Craigmonie, Inverness, (or c/o Innes & MacKay, Solicitors, Inverness.)
MacKay, J. G.	..	20 Highbury Grange, London, N.
MacKenna, Rev. Father	..	Catholic Church, Southend.
MacKenzie, Ian	..	c/o Chartered Bank of India, Australia & China, Hatton Court, Threadneedle St., London, E.C.
MacKenzie, William	..	14 Westhall Gardens, Edinburgh.
MacKeon, F.	..	Room 114, Somerset House, London, W.C.
MacKinnon, Prof Donald	..	University of Edinburgh, or 15, Correnine Gardens, Edinburgh.
Mackintosh, Rev. Alexander	..	The Presbytery, Fort William, N.B.
Mackintosh, W. A., M.B.	..	3 Park Terrace, Stirling, N.B.
MacLagan, R. C., M.D.	..	5 Coates Crescent, Edinburgh.
MacLean, Rev. Donald	..	The Manse, Dungevan, Skye, N.B.
McLees, William H.	..	306 Arlington Avenue, Brooklyn, N.Y., U.S.A.
MacLennan, Rev. J.	..	The Manse, Waifin, North Auckland, New Zealand.

MacLeod, Norman	..	25 George 4th Bridge, Edinburgh.
MacLoughlin, James L.	..	26 Westland avenue, Derry.
McMahon, Peter	..	19 Leinster Square, Bayswater, London, W.
MacMahon, Alexander	..	Castle Park, Ballynacally, Co. Clare
MacManus, M.	..	670 Washington St., Boston, Mass. U.S.A.
MacManus, Miss L.	..	Killeaden House, Kiltimagh, Co. Mayo.
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MacNamara, Dr. G. U.	..	Bankyle House, Corofin, Co. Clare.
MacNeill, John, B.A.	..	Hazlebrook, Malahide, Co. Dublin.
MacNeill, Patrick Charles	..	(Inland Revenue), Glenlivet, Banffshire Scotland.
MacSuibhne, Padraic	..	13 Cork Hill, Fermoy, Co. Cork.
MacSweeney, E. G., M.D.	..	481 Main St., Brockton, Mass., U.S.A.
MacSweeney, J. J.	..	479 Chestnut St., Lynn, Mass., U.S.A.
McSweeney, Timothy	..	107 Upton Park Rd., Forest Gate, London, E.
Madigan, P. M.	..	45 Henry Street, Dublin.
Maffett, Rev. Richard, B.A.	..	17 Herbert Rd., Sandymount, Dublin.
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Mahony, W. H.	..	844 Eighth Avenue, New York, U.S.A.
Mara, B. S.	..	14 Clarinda Park, Kingstown.
Martin, Rev. J. J., P.P.	..	The Presbytery, Tarbert, Listowel, Co. Kerry.
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Mescal, J.	..	La Roche, Park Road, Caterham-on-the Hill, Surrey
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Molloy, Wm. R. J.P., M.R.I.A.	..	78 Kenilworth Square, Rathgar, Dublin.
Moloney, Francis	..	46 Monument Square, Charlestown, Boston, U.S.A.
Moloney, Rev. J. B.	..	56 Mersey Street, Liverpool.
Moore, Rev H. Kingsmill, D.D., M.R.I.A.	..	Ch. of Ireland Training College, Kildare Place, Dublin.
Moore, Norman, M.D.	..	94 Gloucester Place, Portman Sq., London, W.
Moran, James	..	St. Kevin's, Rodenhurst Rd., Clapham, London, S.W.
Moran, His Em. Cardinal, D.D. Archbishop of Sydney.	..	St. Mary's Cathedral, Sydney, N.S.W.
Moran, Rev. J. A., S.M.	..	St. Mary's College, Dundalk.
Morfitt, Prof. W. R.	..	4 Clarendon Villas, Oxford.
Moroney, P. J.	..	c/o A. J. Cameron, Worster & Co., Station E., Philadelphia.
Morris, P.	..	41 Colville Gardens, Bayswater, London, W.
Morris, Patrick	..	Donaghmoyne, Carrickmacross.
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Murphy, Rev. D.	..	Curates House, Scariff, Co. Clare.
Murphy, Rev. P.	..	House of Missions, Enniscorthy. Co. Wexford.
Murphy, John F. J.	..	34 Upper Beersbridge Road, Belfast.
Murphy, Rev. James E., Prof. Irish, Trin. Coll., Dublin.	..	Rathcore Rectory, Enfield, Co. Meath.
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Murray, James	..	Lisdoonan N.S., Carrickmacross.
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O'Callaghan, Joseph P.	..	13 Rossmore Avenue, Belfast.
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O'Carroll, J. T.	..	29 Mount Park Crescent, Ealing, London, W.
O'Carroll, Joseph M.D., F.R.C.P.I.		43 Merrion Square, Dublin.
O'Carroll, Rev. P.	..	St. Brendan's, Killarney.
O'Cleirigh, Tadhg.	..	26 Alfred St., North Melbourne, Australia.
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(Issued 1899. Out of print.)

1. **Ḡiolla an Fíuḡa** [The Lad of the Ferule].

Ḡaḡḡa Cloinne Ríḡ na h-Ioruaíḡe [Adventures of the Children of the King of Norway].

(16th and 17th century texts.)

Edited by DOUGLAS HYDE, LL.D.

(Issued 1899. Out of print.)

2. **Fíeḡ Bricríu** [The Feast of Bricriu].

(From Leabhar ha h-Uidhre, with conclusion from Gaelic MS. XL. Advocates' Lib., and variants from B. M. Egerton, 93; T.C.D. H. 3. 17; Leyden Univ., Is Vossii lat. 4^a. 7.)

Edited by GEORGE HENDERSON, M.A., PH.D.

(Issued 1900. Out of print.)

3. **Dánta Doḡḡaḡáin Uí Raḡḡaḡe** [The Poems of Egan O'Rahilly]. Complete Edition.

Edited, chiefly from MSS. in Maynooth College, by
REV. P. S. DINNEEN, M.A.

(A New Edition of this Volume will shortly be issued).

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(Issued 1901.)

4. *Fohear Fehra ar Éirinn* [History of Ireland]. By
GEOFFREY KEATING.

Edited by DAVID COMYN, Esq., M.R.I.A.

(Issued 1904.)

5. *Caitríemh Congáil Cláiringní*, preserved in a paper MS.
of the seventeenth century, in the Royal Irish Academy
(23 H. I. C.).

Edited by PATRICK M. MACSWEENEY, M.A.

(Issued 1907.)

6. The Irish Version of Virgil's *Æneid* from the Book of
Ballymote.

Edited by REV. GEORGE CALDER, B.D.

(Issued 1908.)

7. *Duanáire Fínn* [Ossianic Poems from the Library of the
Franciscan Monastery, Dublin].

Edited by JOHN MACNEILL, B.A.

(Issued 1908.)

- 8 and 9. Vols. II and III of Keating's History of Ireland.

Edited by REV. P. S. DINNEEN, M.A.

(Issued 1908.)

10. Two Arthurian Romances [*Éadctra macaoimh an tólaigh*
Éadctra an mhóir mhaoil].

Edited by R. A. S. MACALISTER, M.A.

(*Volumes in preparation*).

11. Poems of David O'Bruadar.

Edited by REV. J. MACERLEAN S.J.

12. *Ṭuathaire doṡa mīc Seáin uí Dhríoin* [The Poembook of Hugh mac Shane O'Byrne].

Edited, from the *ṭeabair ḡrṇaṇáḡ* or Book of the O'Byrnes, by JOSEPH H. LLOYD, Gen. Editor to the Gaelic League.

13. Life of St. Declan, from a manuscript in the Burgundian Library, Brussels.

Edited by REV. P. POWER, F.R.S.A. (Ireland).

14. The Flight of the Earls. By TEIGUE O'KEENAN (1607). Preserved in the Franciscan Monastery, Dublin.

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